בֵּית חָכְמוֹת

THE

HOUSE

OF

WISDOM.

בֵּית בְּנֵי הַנְּבִיאִים

The House of the

ons of the Prophets.

בֵּית הַמִּדְרָשׁ

An House of Exquisite Enquiry,

And of Deep Research.

the Mind of *Jehovah Ælohim* in the holy Scriptures of Truth, the Original words and phrases, and their proper significancy, is gently studied, faithfully compared, and aptly put together, for further Promoting, and higher Advancing of Scripture-Knowges, of all useful Arts, and profitable Sciences: In the one Book Books, the Word of Christ, copied out, and commented upon, in eated Beings.

cond Essay, in pursuit of the same Design, held forth in a former Treatise, inled, *All in One*: By the same Author; more, and yet more a Lover and Adr of Christ, and of his Word and Works.

Prov. 9. 1. *Wisdom hath builded her House.*

2 King. 4. 38. *The Sons of the Prophets sitting to the faces of* Elisha.

Matth. 11. 19. *She hath been justified This Wisdom of those her Sons.*

LONDON.

ted for the Author, and are to be sold by *John Lawrence*, at the *Angel* in *Cornhill*, near the *Royal Exchange*. 1681.

62.

BIBLIOTHECA REGIA

THE

Houſe of Wiſdom.

LET ſuch an Uniform (a) Building be founded and ſuperſtructed, and finiſhed, according to the Architectonick Art, with Windows looking every way, and Caſements to be ſet open, when it is needful to have the Rooms freely perflated, quite blown thorow, with gently-moving, and ſweetly-wholſom winds, and excellently clarified, and bright-beaming Sun-ſhines of Radiant ſplendour. A dull and dark cloſet, a Cloſe ſmothering Room, will breed Stifling Aſthmas, clogging phlegms, panting wheezings, they feed melancholy ſluggiſhneſs, raiſe offenſive vapours, and make the Spirits faint and ſwooning; let it be in an Air pure, clear, fragrant, and temperate; ſuch as may nouriſh and refreſh the ſpirits of ſtudents, and may preſerve an healthful conſtitution, and lively ſtate, of both their inward and outward man; and ſuch as is beſt ſuited to a Generous mind, an Acute wit, a clear brain, a good Heart, free-breathing lungs, a ſound liver, a lively Colour, a peircing ſight a quick Hearing, a diſcerning Palat, a ſavoury ſmelling, a milky honeyed fountain under the Tongue, a clear voice, and activity of limbs, ſuch Airs as are groſly-thick, putridly-Corrupted, noiſomly-vaporous, darkly-cloudy, do breed rheumes, cauſe obſtructions, annoy the lungs, corrupt the blood, beget ill humors, infect and oppreſs the heart, deject and impriſon the Spirits, having a malignant influence, and diſeaſeing contagiouſneſs, quite ſubverting the Conſtitution and State of the whole man. Let it be eminently Scituated in ſome open place, ſome high Champion on a firm dry ground, on an healthy red Earth, having ſome living Spring of pure Water lying open to the Eaſt, (*which Eaſt* ſhould alſo face the Front of this Houſe) that it may have the benign influence, and the aſpect of that Glorious luminary the ſerviceable Sun in its aſcending flight with Healing wings *. There was an Eaſt-gate of the Temple on Mount *Tzijon*: This looked toward the Eaſt, and was at the Principal Entrance into the Temple, faced by the Riſing Sun, which is one of Chriſt's Names: Chriſt is ſaid to Riſe up, and to Shine forth, as the Sun ariſeth; for, of That Riſing is the Hebrew word properly uſed. The Eaſt is called *Kedem*, *Before*, becauſe *of* the Poſiture *of* Man, facing *of* the Eaſt; The Weſt, *Achor*, Behind; The South, *Jamin*, the Right Hand: The North, *Semoal*, the *Left* Hand. In the Early Mornings, when Students ſhould be at their work betimes, a clear Sun-ſhine doth viſit them, and a more pure and lightſom, freſh and healthy Air ſalutes them; or, if there be not ſuch a living ſpring, yet ſome running Brook with ſilver Streams on a Sandy or Pebbly, or Gravelly clean Channel and Bottom, ſomewhat near adjoyning; the Water being pure in taſte, ſweet in ſmell, altogether clean: Low marſhy, filthy, foggy Seats, do infect Spirit, Soul and Body alſo with vaporous, ſickly blaſts, with their groſneſs and impurity, muddiſhneſs and wateriſhneſs, and are thereby great endammagers of health.

(a) Prov. 9.1. 2 King. 4.18. Mat. 11.19.

* 2 Chron. 31. 14. Ezek. 11. 1. Luke 1.78, 79. Mal. 4. 2. Deut. 33. 2. Iſa. 60. 1. Job 1. 3. & 23. 8, 9. Pſal. 103. 12. Ezek. 40. 6.

The Grand Deſign of this noble undertaking being *the improving-advance of Scripture-learning*, let us examine, and collect, and put orderly together, what the written word of *Jehovah Elohim* hath recorded concerning this Subject matter about Such Houſes or Schools of the Sons of the Prophets.

(b) Gen. 28. 17, 19, 22. & 31. 13. & 35. 1. 3, 6, 7, 15. Hos. 12. 4. (1 King. 12. 28, 29, 30. Jer. 48. 13. Amos 3. 14. & 4. 4. & 7. 10, 13, 15. & 5. 5. Hos. 4. 15. & 5. 8. & 10. 5.) 1 Sam. 7. 16. Jos. 18. 21, 22. 2 King. 2. 3. Genes. 12. 8. Josh. 16. 1. (Mat. 5. 14.) 1 Sam. 13. 2. 1 King. 13. 4, 11. Amos 7. 13. 1 Sam. 10. 3. 2 King. 2. 23.

Let that at (b) *Beth-Æl*, because of its Name and Nature, be the First. It was a name of Honour, The House of *Æl*, whilst it was a Place kept pure for the instituted worship of *Jehovah Ælohim*. In this City the Sons of the Prophets Some of them, had a kind of Colledg or School. Here the Lord appeared and revealed himself in special to *Jacob*: manifesting his gracious Presence unto him. Judge *Samuel* went from year to year in circuit to this Place, which was in the heart of the Country, belonging by Lot to the Tribe of *Beniamin*. The Prophets *Elijah* and *Elisha* often visited This City; for, here was the Nursery for Scripture-learning where the Sons of the Prophets were addicted to that Study. It had a mountain Eastward of it; and Such little mountains and Hills, at a convenient distance, do somewhat hinder and keep back, over-sharp, blasting, vaporous, over-piercing, over cold, or otherwaies hurtful, winds. It stood upon a mount; the eminence of the Habitation being best approved for health and for the prolonging of life, the Air there being the more open, and the breathing therefore the more Free, the apter to engender an acuteness and generousness, a publickness and magnificence of mind; whereas when the dwellings of Studious men are in crooked and close, in low and Fenny Countries, those who are of a retired, sedentary, pondering, and inquiring life, are greatly incommoded thereby; being of a more dull and drowzy, sluggish and lazy, sordid and earthy-distemperature; whilst those who dwell in a more healthful and high, a more pure and thin, a more clear and heavenly Air, are of a more princely and cœlestial, of a more subtil and refined, of a more nimble and witty, of a more ingenious and ingenuous, of a more magnanimous and winged Spirit, Habit, State, and Temper. In this *Beth-Æl* dwelt an old Prophet: It was a Royal City; the house of the Kingdom; There was an Ascending up unto it: when it became *Idolatrous* its name was changed from *Beth-Æl* an house of God, and *Æl-Beth-Æl*, The God of the House of God, into *Beth-Aven*, The House (c) of iniquity, of grief (or of an Idol.)

(c) 2 King. 2. 1. & 4. 38. Josh. 4. 19. 1 Sam. 11. 14, 15. 1 Sam. 7. 16. 2 King. 4. 38. (Deut. 33. 3. Luke 8. 35. Acts 22. 3. Gal. 4. 1, 2, 3.) Neh. 12. 29. Deut. 11. 30. 2 King. 4. 38, 39, 40, 41. Hos. 4. 15. & 9. 15. & 12. 11. Amos 4. 4. & 5. 5. 1 Sam. 7. 16. & 10. 8. & 11. 14, 15. & 13. 4. & 15. 12, 21, 33. 2 King. 4. 38.

Galgal, or Gilgal, or Galgala, was another of their Schools. There was a Plain over against it, which shews that it had an open and free Air: it was not far from the River *Jordan*; Here *Saul* was made King; & *David* also was received again to his Kingdom. *Samuel* a Priest, Propher, and Judg, yearly visited this Place: *Elijah* and *Elisha*, two old Prophets, were, if not Presidents of this Colledg, yet at the least visiters of it, to examine how the sons and students profited there, to instruct, reform, and to put all into good order: for, There they sat before these Rectors on lower seats to hear instructions as Disciples at the feet of their Masters and Teachers, and Tutors. They sat to the Faces of their Instructer. This Scripture-Expression of the Sons sitting to the Faces of the Old Prophet *Elisha*, doth speak out such an useful Truth, as gives a very apt Direction both to Teacher & to Scholars, in order to both his instructing and disciplining of them, and their regular demeanour before him, and growing, profiting by him.

* Neh. 8. 4--9. † Gal. 6. 6.

The Old Prophet shews himself in an higher Seat above them *, some Tower of wood; in our English Tongue and Language, we call it a Pulpit, because, it is set in a Publick place in open view where the Teacher may be seen and heard of all who come thither to be † catechized; From whence the Master, praiseth and Blesseth, prayeth and maketh Supplication for Grace unto *Jehovah* The great *Ælohim*, whilst the Scholars lift up their hands and eyes bowing their Heads, and worshiping *Jehovah* with Faces towards the Earth. The master readeth in the book; the Bible, the Book of Books, the Scriptures of Truth, taking some part of the law of *Ælohim* out of the Book of *Moses*, or of The books of the Prophets, or of the writings of the Evangelists and Apostles; This he readeth (for*, Reading is an Ordinance of Christ, And he readeth it Distinctly, so as to expound it in the proper Significancy of its words and phrases, to make the Disciples to understand it, by a declaration of all the parts and opening the meaning, and he gives the sense, he putteth accurate industry, an intent mind, diligent study, and considerate inspection, to see well to it, that, no one word were misinterpreted, Thereby to cause the learners inwardly to consider in their mind with a certain disposition and judgment to judge aright, inwardly to discern, accuratly to perpend, and duly to weigh.

* Deut. 31. 11. Isa. 34. 16. Acts 15. 21. Luk. 10. 26. Rev. 1. 3.

To

To this end, the Faces of both Master and Scholars must be towards each others Faces, in the Plural number, For so is the Hebrew, *Panim*, alwayes used, There are in nature, two sides of the Eye-brows, which are sometimes smoothed with good likeing, at other times bended and frowning with dislike: There are two Eyes, which can cast a favourable aspect, or look with anger: There are two Nostrils, which can breath, either wrathfully or not, as the Master sees cause; There are two Cheeks, where the Colour doth come and go, or not, as the Teacher is affected; These varieties of countenances an observing Scholar should take notice of; counsel is given by the Eye and Look, and so Christ councelled Peter with his Eye, He gave Peter such a look, as drew bitter weepings from Peters Eyes: and the Teacher may observe and discern by the Faces of his Scholars, whether they be intent and Serious, or not, whether the Heart and mind be fixedly pondering upon what the Tutor doth instruct his Pupils in, or not: It were easy to put an Heap of Scriptures together about this. If young Sons turn the back towards the Old Prophet, or if he turn the back towards them, How can he know, whether they regard his instructions or not? how quickly will one idler or Scoffer among them put his Fellows into disorder? If the Teacher pray for them and their Faces be not towards each other, as if their backs be towards him, or his towards them, or if either he or they do close or cover their Eyes in Prayer, They are not like to profit. The Eye has a Commanding, aweing, affecting, aspect with it: sence, observation, and Experience are Evident proofs and demonstrations of these things: and therefore also he should be above them, that, none may be hid from his Eye, For otherwise, a Taller one before may have another behind him of lower Stature who is not so seen by the Teacher, and They should so sit in rowes, Face to the back, and back to the Face of their fellows, that they may mind their work, and not by glanceing with the Eye and face of one another put each other into disorder. These seeming pedantick trifles, are really great and useful things.

There is mention made of *Beth-Gilgal*, the House of Gilgal, of this Colledge more eminently, where Priests and Levites dwelt after their return to *Jerusalem* from their captivity in *Babylon*. This Colledge of the Prophets also was in the Tribe of *Benjamin*; a great honour put upon that Tribe: and this *Gilgal* was in the very heart and middle of the Land of *Judæa*. In this Academy, or Seminary of learning, The Sons of the Prophets as Scholars were educated, who exercised themselves in the Study of the Hebrew-Scripture. If he, who went out into the field to gather Pot-herbs, were one of these Sons, he was no very skilful Herbalist (wherein yet those Scriptures they then had would have better instructed him, and made him more expert) for when he went out to gather Herbs, he found a vine of the field, the herb and leaves whereof were very bitter and poisonous, and these wild gourds, a lapful of them were shred into the Pot of pottage together with the savoury and wholsom Pot-herbs, which when eaten, would have endangered the lives of the young Scholars, had not the old Prophet *Elisha* healed and cured the pottage of its poisonfulness. This Colledge was afterwards greatly corrupted with Idolatry and Superstition; for, so is the design of idolatrous Princes to taint and defile the Universities, from thence to send forth young Scholars to infect the people where they come, with false Doctrines and worship, which was more poisonful, contagious and Pestilential to Souls, than the forementioned wild vine would have been to the Body. It was a place of publique conventions.

Gibha (d) was a Third, *Gibbeah*, *Gibea*, *Giboah*, *Gabang*, *Gibgnah*: This name doth import some High place or Hill, in, or very near a City so called, where there was a School of young Prophets, called, *The Hill of God*, a good seat therefore for Students, proper for such an Education in a Free Air; An Heap of Prophets A cord or String or Chorus of Prophets, a Colledgiated company of them well embodyed and held together; whom Saul, as they were coming down this Hill, met, they having musical instruments, for to help forward the rousing and reviving of their Spirits in Prophecy praising *Jehovah Ælohim*, in Hymns and in Psalms: For so did the Prophets of old, when they either foretold things to come, or otherwaies made known the will of the Lord unto the people,

(d) 1 Sam. 10. 5. 10, 1 Sam. 12, 13. (2 King. 3. 15. 1 Chron. 25. 1, 2, 3. 2 Chro. 29. 30. & 35. 15. 1 Cor. 11. 5. Judg. 19. 14. & 20. 10. 1 Sam. 1. 4. 2 Sam. 21. 6.) Hos. 9. 9. & 10. 9.

people, uttering themselves musically by well tuned Harmony in a poetical strain or versifying composure; which will give some light unto some Scriptures, where the word, Prophecy, has this signification. In the present instance about *Saul*, The very Instruments themselves, A Psaltery, Tabret, Pipe, and Harp, do discover it to be This kind of Prophecy, Praising *Jehovah* with melodious Hymns, and Spiritual Songs, in Divine raptures; *Saul* himself at that time being in the same Transport of spirit; for, the Spirit of *Jehovah* coming and leaping upon him, he also prophecyed in the midst of them, which occasioned that saying, *what is This, that hath befaln to the Son of* Kis, *Is* Saul *also among the Prophets?* which became a Proverb: and a man of that place answered, *But, who is their Father?* It was *Jehovah* the Father, who gave unto *Saul* as unto those sons a spirit of Prophecy; and under God they had a Father, some Aged Prophet, who was their Teacher to skill them in Scripture-learning, as they studyed the orginal Hebrew, in this School or Synagogue at *Gibeah* of *Æl*, where the forces of the Philistines did garrison, and keep watch: Souldiers and Armies even amongst Pagans & Enemies should yet be friendly to Schools and Colledges of Scripture-disciples and Students; allowing peaceably the opportunities, advantages and maintenances of such. If this were *Gabaa-Benjamin*, it was also a further Remark putting a peculiar Additional Honour upon That Tribe: It had the Surname of *Saul*, *Gibeah* of *Saul*. The Instructors and Tutors of these young Sons were mostly the more aged, gifted experienced and skilful of the Priests and Levites, and some other special extraordinary Prophets of other Tribes, trayning up, and Catechizing of the more promising and hopeful youths for the Service of the Sanctuary, and for the Teaching of the people; this was the more ordinary way in the use of instituted means for the Educating and instructing of such under the Government and Tuition of the wiser Elders, though the manifestation of the Spirit in a Gift of Prophecy was freely distributed to any other when He would. Thus had this Place a Name of Honour, whilst the word and Laws of Christ were the Study and practice of these Disciples; till they corrupted themselves and one another, and the worship and Service of God, and so defaced and blotted their Glory. The Places where these Scholars were taught, were usually Hills, called *Geba*, and *Gebajoth*, High places or Hills, where their Colledges or Synagogues did stand; & one of them is named, The Hill *Moreh*, The Hill of the Teacher, or of the Teaching one, of him, who Teaching these young Sons; from an Hebrew root, which doth signify, to cast, whence also *Torah*, The Law, Doctrine, Teaching Instruction, An orderly disposition of Precepts, an Aiming at the Knowledg and exaltation of Gods Law and Honour, as the shooter of an Arrow, or the caster of a Dart at some eyed mark: The *Targum* calls such a School, the House of Doctrine; and such a place in the City of *Jerusalem* had its name, *Mishneh*, translated, Colledg, from a root, which doth signify, to iterate, reiterate, repeat, geminate ingeminate, because, the manner of Teaching of Scholars, is by repeating, and going over again the Doctrines and Lessons which are taught, that, they might make the more deep and abiding impression upon the mind and memory of the Learners.

(*e*) 1 Sam. 10. 5. 10. Josh. 24. 33. Judg. 7. 1. 1 Sam. 19. 19, 20. 2 King. 22. 14.

A Fourth was (*f*) *Najoth*: The word, taken Appellatively, and so considered, doth signifie laudable delightful Habitacles, Fair and pleasant dwelling-places; For, there usually were these Colledges built in an hilly, high, pure, and healthful, Air, where was commodious, Free breathing, and a goodly spacious dwelling: for too straitning a place, or too-stifling an Air doth very much incommode students. Here it is a proper Name, near *Ramah*, where *Samuel* dwelled, and it was a School of the Prophets, where Sons and Disciples were educated under the Tuition of *Samuel*, unto whom these disciples came who gave themselves to the study of the Scriptures, which their Tutor and Teacher expounded to them, opening both the secrets of Nature, the mysteries of Grace, and the significant Propriety of the Hebrew words and Phrases to them: here again the *Targum* calls it, *The House of Doctrine*, *Ramah* was the name of an High mountain, and *Najoth*, the name of this pleasant School nigh unto it; A retired Colledge, fitted for study, suited to meditation, where *Samuel* was overseer, and President, Rector and master Governour and Father. Here *Sauls* messengers,

(*f*) 1 Sam. 19. 18, 19, 20, 21, 22. 23, 24. & 20. 1. 2 King. 6. 1, 2.

not

not only once, but a ſecond, and a third time, and *Saul* himſelf too in his way thitherward, a ſecond time, were raviſhed into an Extaſy with a ſpirit of Prophecy. Theſe Maſters and Teachers in tract of time, were greatly corrupted themſelves, and accordingly they corrupted the minds of their diſciples, impoſing their own magiſterial dictates upon the Learners; as if it had been Authority enough, that, ſuch Rabbies ſaid ſo: (*g*) which Lording it over mens conſciences Chriſt declared againſt in His time; calling Diſciples from ſuch uſurpers of Supremacy and Infallibility, He Himſelf being their One and only ſupream Doctor, Maſter and Father. When Chriſt was but twelve years of age, ſo incomparably-excelling were His Gifts, His underſtanding and Anſwers, even to attoniſhment, that, He Sate among the Doctors in the midſt of them, both hearing them, and aſking them Queſtions; For, that was the manner of teaching of theſe Diſciples, either by a continued Speech of the Maſter, or elſe by Queſtions and Anſwers between Teacher and Learner. Chriſt was well grown in wiſdom, when He was but young in years; but as for others, it becomes them to remember, that, whilſt they are in their young years, they ſhould acknowledg themſelves to be but Sons and diſciples; and ſuch young Plants are not fit ordinarily to be overſeers and Teachers, leaſt being lifted up with Pride, they fall into the condemnation of the Devil: How many hopeful young men has ſelf-pride in growing Gifts ruined, whereby they have provoked the Lord to blaſt and to nip their Bud? how rare a Jewel is it, to meet with a young *Timothy*, ſo very early to be ſo mortifyed, ſo knowing in Scripture-Learning, ſo experienced, ſo every way well inſtructed and furniſhed for the Miniſterial office and work? (*h*) The *Greeks* who counted all the reſt of the world *Barbarians* in compariſon of them, and of their Univerſity-Learning at *Athens* yet retained ſo much of modeſty, that though they had Scribes amongſt them to open the grammatical ſignificancy as to the words, phraſes, parts of Speech Orthoepie, Orthographia, and Syntax of the Text, and Diſputers who ſought out by debating and arguing the interpretation, meaning, deſign, drift, and Scope of the Text and Context; and wiſe-men, who made reſearches into the Secrets of nature, and myſteries of their Religion, yet in their Univerſities and Colledges, they became higher and higher Graduates by orderly ſteps: The firſt year they had the Name of wiſe-men, the ſecond year, They were called Lovers of wiſdom; The third year they were Rhetoricians, The fourth year (would you know by what Title and Degree they were diſtinguiſhed?) they were Ideots, Fools: How ſo? when they were wiſe at the firſt ſtair they got up upon; it was thus; The more they know, the leſs they were to think of themſelves, and to have the clearer ſight, and deeper ſenſe of their ignorance and folly: That knowledg, which is True, Solid efficacious, Saving knowledge makes more humble, whilſt that which (*i*) puffeth up is but the vaniſhing ſhadow of Knowledg, He, who would be wiſe, ſhould well learn this Leſſon firſt, to becom a Fool, What ſhall we then judge and ſay of many of our young Speakers in the preſent Age, who though they have not Edifying Gifts, nor (as is feared) Sanctifying Graces for it, nor any warrantable lawful call to it, not thorowly underſtanding one word of the Bible in the original language, yet like Lapwings will run away making a noiſe, even whilſt the ſhell in part is upon, their head; flapping with their wings before their feathers be grown; undertaking to be Teachers of others, whilſt they have need to be Catechized-themſelves and to be taught what be the firſt Principles of the oracles of God, unskilful and unexperienced in the word of righteouſneſs; mere babes in knowledg; yet take themſelves to be well Able to provide ſtrong meat for others, when themſelves never yet well-digeſted the breaſt milk. And oh what a ſhame is it, that ſome Elderly ones, who would be eſteemed Fathers and Maſters as to Teaching-office and work, are yet ſo unlearned themſelves in Scripture-knowledges! and, to the inward Grief of Diſcerning friends, and to the proud inſulting of watchful Enemies, do raiſe ſome doctrines, which have no Solid foundation either in that particular Text or the Context, which they would bottom them upon!

(*g*) Matth. 23. 7,8,9,10. Luk. 2. 46,47,52. Mat. 5,6,7. ch. Matth. 19. 16, 17--27. & 22. 16, 17---46. 1 Tim. 3. 1,2, 6. & 4. 12. & 5. 23. & 2 Tim. 3. 14--17.

(*h*) 1 Cor. 1. 18--24.

(*i*) 1 Cor. 8. 1, 2, 3. & 3. 18, 19, 20. 1 Tim. 1. 7.

At

(k) Josh. 18. 21. Deut. 34. 3. 2 King. 2. 4, 5, 7. 15-22. and 25. 5. 2 Chron. 28. 15. Judg. 1. 16. & 3. 13. (Josh. 2. 1. & 3. 15. & 4. 13, 19.)

At (k) *Jericho* there was another of these Schools or Colledges, This also fell by lot unto the Tribe of *Benjamin*, and was another Jewel set in its Crown of Honour; All these Houses of Doctrine in this Tribe not being many miles from the Royal City, *Jerusalem*, and so not from the Temple, when it was built in *Sion*. The place was very delightful for situation, its very name according to one interpreration carrying an odoriferousness or Fragrancy, a sweet good Savour with it in its proper significancy, so fragrant and Lovely its Flowers, so well-scented and wholsom it's Herbs, those, that were some for Food, others for Medicine, a City of Palms, or of Date trees, growing in great plenty round about it, which were goodly for sight, choice for Fruit, and pleasant for shadow and walks where its Garden of Balsam had a name of praise from all the gaping wounds, which it closed and healed, very well seated for Students, when its waters were miraculously healed, by *Elisha*'s casting of Salt into the spring; for, Fountain water, such as is Pure, and clear, of good Taft and smell, very clean, without muddy, earthy mixture and dreggy Sediment, not flowing from such Metallin places, as do conveigh such unsavoury tangs from Sulphur, Lead, and such like, as by their ponderousness and indigestableness do trouble and annoy the Stomack, oppress and load the heart, and bowels, and do otherwaies offend and hurt. This City had a very Fair, and open Prospect; for, it was surrounded with Plains on every side, and it being the first City in the land of *Canaan*, that the *Israelites* possessed in the begining of their Conquests, it was so far commendable, that some years after a School and Scholars were dedicated here to Scripture-Studies and learning: for, Here the Sons of the Prophets were under the Teaching and over-sight of *Elijah* and *Elisha*, Two Eminent witnesses for the LORD, and for the Truths and Duties of that Age and Day; Happy those young men who sat under the instructions of such Tutors. Thus were these (l) Schools kept up and continued more or less (as Times would give way and permit) from *Samuels* time, who was one of the first Founders and Erectors of such Colledges for such an End, by the Prophets in their successive generations even unto the Apostles dayes.

(l) Acts 3. 24, 25. Amos 7. 14.

(m) (Josh. 17. 15. 16, 18. & 19. 50. & 20. 7. & 24. 30, 33. Jer. 4. 15. & 31. 6. & 50. 19.) 2 King. 5. 22. 1 Chron. 5. 64, 67, 68. (Gen. 46. 11. Exod. 6. 16, 18. Numb. 3. 17, 19. 20, 30. 31. Josh. 21. 21, 31. 1 King. 4. 12. Josh. 21. 20, 22.

That part of the Country, which was alloted to *Ephraim* and to his posterity, being (m) Mountainous, There also upon some one of the Eminent Mountains was there another of these Schools: It may be, diverse other of the Mountains in that part of *Judea* were dedicated to the like use; For, we may read of several of the Citys with their Suburbs belonging to that Tribe, which were given unto the Levites, such as *Shechem*, *Gezer*, *Jokneham*, *Beth-horon*, These were given to the Sons of *Kehath*, who was the Son of *Levi*, and their Ministry was used in the Service of the Sanctuary. *Gezer* was by Lot separated to the Levites: so *Beth-horon*, as there were also divers other Cities in other Tribes.

(n) 1 Sam. 2. & 3 chapters, Mat. 9. 14. & 11. 2. Joh. 1. 35, 37. & 3. 25. Mat. 5. 1. & 10. 1. Acts 9. 1. and in scores of other places, Mat. 10. 24, 25. Luk. 6. 40. Joh. 13. 13, 14. 2 King. 2. 3, 5, 16. & 5. 20, 22, 25 & 6. 5, 15. Prov. 27. 11. 2 Cor. 7. 14. Rom. 1. 12. Prov. 10. 1.

The Scriptures we see are very far from being silent in this matter about Colledges or Houses for Students; where pregnant young men might improve a retired private life in an Healthful Air in profitable studies having under *Jehovah Elohim* the Help of such whose riper knowledg, and longer experience had better furnished and fitted them to be Teachers of others. These (n) Schools were places, in which Arts and Sciences, were taught and learned chiefly Scripture knowledges, which was their primary-Institution and Design. Thus was *Samuel* the Disciple of *Heli*; Thus the Prophets had their Disciples and Sons of which much has been written already: Thus also *John*, and Christ had theirs. These Disciples, if they would profit under good Teaching, ought to be duly Subject to their Teachers: They should give them all due Honour and Respect; they should by their Docibleness and Progress in useful Learning rejoice and make glad the Heart of their Teacher, and give them matter of holy Glorying; This will excite and encourage him to take the more pains, and use the more industry for a further putting of them onward and forward, till they become skilfully useful in their generation. Their demeanour should be very Dutiful, as that of Humble, obedient Children, for which cause they have often in Scripture the name (o) of Sons, and Children, Sons of the Prophets have been already mentioned. Thus *Paul* called *Timothy* his Son, and *Titus* his Son: *Peter* nameth *Mark* his Son; into the like relation *John* took *Gajus*: How often in the

(o) Joh. 13. 33. 1 Joh. 2. 1. 28. & 3, 7, 18. & 4. 4. & 5. 21. 1 Tim. 1. 2. 18. 2 Tim. 1. 2 & 2. 1. & 3. 14. 17. Tit 1. 4. 1 Pet. 5. 13. Joh. 3 4.

Book

Book of the Proverbs do *David* and *Solomon* thus lovingly bespeak those whom they instruct? who will give, that, we had more of such Teachers and Tutors as *Paul*! and more of such Disciples and Sons as *Timothy* and *Titus*? *Paul* the Teacher, though he was versed in Philosophical Studies, and had read their *Pagan* Poets, yet when converted, he saw an (p) Excellency in Scripture-Learning, and in the Saving knowledge of a God in Christ, of a Christ crucifyed of his all-wonderful Person, and of his Mediatorial office. And it was *Timothy*'s commendation, that from a Child he had known the Holy Scriptures which were able to make him wise unto Salvation, through faith which is in Christ Jesus; The whole Scripture being God-inspired, and Profitable for Doctrine, for Reproof, for Correction, for instruction in Righteousness; that The Man of God may be perfect, throughly furnished or perfected for every good Work. Schools, Colledges and Universities there are to instruct youth in *Ciceronian* (q) and *Athenian* Philosophy, and in *Paganish* Religion; but, where are the Shools and Colledges, in which the Scriptures of Truth are the only Book of Authority, & Christ himself is the main Subject matter, the Saving knowledg of whom is not only the best knowledg but also Eternal Life: And other Arts and Sciences, such as are lawful and Profitable, are more inquired after there, and the Original Language is the Tongue of Tongues? What a Shame is it unto Christians, that, the Jews who for so many ages and generations have been bitter Enemies to the Christian Religion, and who have framed a Religion, much of Sundry strange opinions of the ancienter Philosophers, together with certain capricious fancies and fables of the Rabbins, wherein they are so ready, and will give a quick accompt thereof out of a certain moral philosophy, and natural Reason, wherein they are well seen, and will also make some plausible shew for it out of that part of the Bible which they own, wherein they are very skilful; that, these *Hebrews* should Set their Children to the Hebrew language at three years old, and following no other Study but this of the old Testament Scripture, and writing upon it all their life long: excepting some few of them, who betake themselves to the medicinal Art, whereas scarcely one Christian among the common people of many hundreds doth understand any one word of Hebrew all his life long.

(p) Phil 3.7,8, 9,10. 1 Cor. 2. 2,&c. 2 Tim. 3.10,14,17.

(q) Act. 17. 16,17,18,&c. & 19. 9.

If this Hebrew-Tongue and Language were the Universal Character, all the inhabited Earth over, in All Ambassies between Princes, and were all Places and offices of Publick trust more throughly studied and researched in Scripture-words and Phrases, collected and well put together, both concerning their office and work, as to Councellors of state in Peace and in war, As to Generals of Armies, and all under officers and Souldiers, their Training up, their Encamping marching, ambushes, fighting, weapons, martial-discipline, and what else doth belong to them, As to Admirals at Sea, shipping, Sailing, and the rest of the Naval Art; As to Ambassadors; As to judges; and As to what else may serve and tend towards the making of Nations and of kingdoms Holy and Happy, Honourable and Rich, Potent and Successful, strong and safe, wel Setled in Peace and in Plenty at home, and feared and Admired abroad: were this once throughly effected, it would carry the Self Evidence of its own Excellency and commendation along with it, before the Eyes of every Spiritual discerner.

There is a singular Excellency, and a peculiar Honour, which the Lord hath tipped the Hebrew-Tongue withal: What a shame and rebuke is it unto Christians, that the Emperor of *China*, who has so many several Languages of Peoples under his large Dominion, has yet one kind of Character, which all his Subjects do understand, in which he writes all his Edicts, and sends all his Messages? Whil'st the many Princes, who outwardly profess the Christian Religion, do not yet agree to own and commend the Hebrew-Letters as the only Universal Character; that one part of this Hebrew-learning, which is onomastical, that is, which doth explain the true, full, significant meaning of the Hebrew proper Names recorded in the Scriptures, doth contain in it all true good Religion, the Sum and substance of whole Christianity: and were this more retained in all Translations, that the proper names be all retained in all versions, and the meaning of each of them be rightly opened, in some little Treatise, as the

Geneva Bibles turned into English have somewhat done, (for it is imperfect in divers places) it would be much more useful. Some of those Names are continued all the Inhabited Earth over, as *Jehovah* (though the veiled Jews Superstitiously as yet refuse to use it) *Haleln-jah*, Amen, Cherubims, Seraphims, *David*, *Solomon*, *Abraham*, *Jacob*, *Daniel*, *Sarah*, *Elizabeth*, *Messiah*, *Adam*, *Eve*, *Paradise*, *Jerusalem*, to name no more: Whereby, together with the Names, the Christian Religion is also some ways kept alive and propagated, and the Glory of a Redeemer doth somewhat shine out, and still comes forth, and shews itself in love to all Mankind, would they more attend unto it; such is his (*) Philanthropie, or Man-love, thus to communicate unto Man-kind Soul-saving-Doctrines, and for the convincing of all Atheists and Infidels. Thus is the Hebrew-Tongue, and Religion somewhat founded in Universal consent and common acknowledgment of all Nations; The very originations of Scripture names having left some Impression on humane Hearts, Minds and Consciences; at least they would do so, were Scripture names interpreted in all the several Tongues under Heaven. There is in all Languages a well-agreeing Harmony, with the Hebrew Tongue, which is the Mother of all the rest, which cognation of Consanguinity, and Affinity should be preserved and propagated. There are several Hebrew words, which being put into the nature of the Things themselves by Catholick Custom and Consent of Men have the very same sound and significancy, such as Balsam, Cinnamon, Myrrh, Satan, Sabbath, and a many others. The very Letters of the Hebrew Alphabet do speak their own Divine Original, there being no other Tongue in the world, that hath such natural Characters, so evidently to be known by the motion of the Mouth and Tongue, and other Organs, the Tongue being the Primary Organ of Speech; by observation whereof, those who are born Deaf, may yet be taught the knowledge, and use of Speaking, Writing, and Printing. The very sound of some Hebrew words in the Ear, doth tell the Heart and Mind the meaning of them: as *Tzippor* is a Sparrow, and so it doth sound in several Languages, which Name they have from the sound they make thus *Tzip Tzip*: thus *Bakbuk* is the very sound, that Liquor doth make, in coming forth, when it is poured out from a big-bellied Bottle out of a narrow mouth. He who would inform himself in more of these kinds of Hebrew excellencies may consult with Onomastical, and Harmonical Lexicographers, how much paper might be written upon, to shew how many multitudes of *Greek*, *Latin*, *Gallic*, *Italic*, *Hispanic*, *Anglic*, *Belgic*, *Cambro-Britannic*, *Danic*, *Flandric*, *Frisic*, *Hollandic*, *Portugallic*, *Saxonic*, *Teutonic*, or *Germanic*, chiefly *Chaldaic*, *Syriac*, *Arabic*, *Punic*, *Samaritan*, *Æthiopic*, and *Persic* words are but as so many Rivulets flowing from the Hebrew-Fountain, which the similitude of sound doth demonstratively declare! And not only the similitude of sound, but also one and the very self-same reason of Origination and Derivation; the primitive proper meaning of that nomenclation, or that name, by which such a Person or thing is called, having its first foundation in the Hebrew word, and in created Being. The King, and God of the Hebrews will have a time to Recrown this Hebrew Language: For there are many both Mysteries in Grace, and Secrets in Nature, which are best opened by Hebrew significancies; take one of each, *Tepillath* are properly, Prayers made to a Judge by a Mediator. *Gnophereth* doth signify Lead, which doth spring from a Root that doth signify Dust; because when other Metals are consumed of Dust, and eaten out of Rust, yet Lead is not at all diminished or devoured thereby, if that be truth, which is written about it, but lying hid under it, doth gather somewhat from it, by which that doth become fuller and fairer. Our LORD Jesus Christ doth name and call himself by one Worm, (*) *Tolognatt*, which is a Worm born of some putrefied Grains, which Worms are useful in the service of those who do die colours, for they leave a Scarlet, or Bloody colour upon Wool: He being such a crucified Saviour, as by his Blood doth tinge Believers. To close these lines about an onomastical Religion, let it be considered, that *Jehovah Ælohim* hath kept up the honour of a School of the Sons of the Prophets

* Tit. 3. 4. Prov. 8. 31.

× Vide Franciscum Rabelaesium de oraculo Bacbouc.

* Psal. 22. 6.

Prophets in some Hebrew words and Names in the Holy Scriptures, as (*) *Kirjath-Sepher*, the City of Letters, or of Scripture, or of Literature, or of the Book or Bible: and *Charroth, Jaair*, the Villages of him who illuminating, or enlightning: and *Nobeh*, which is *Prophetie*; and *Bethrapha*, the House of Health; and *Bith-barah*, a choice House, or House of *Purity*: *Beth-tzur*, an House of Rock: *Tachcamom*, and *Chacmoni*, one who is wise; *Nebusharban*, Speech or *Prophetie* flowing. *Jiskhibenob*, sitting in Speech, or in bringing forth words, or in *Prophetie*: *Nob* was a City where were many Priests of *Jehovah*, the City of the Priests.

(*) Josh. 15.15. 1 King. 4.13. 1 Sam. 21.1. 1 Chron. 4.12. Jud. 8.7.24. Josh. 15.58. 2 Sam. 23.8. Jer. 39.13. 2 Sam. 21.16. 1 Sam. 21.1,2 & 22.9--19.

A competency of Provision should be every way made for such Students; A Library well filled with all the best Editions of the Bible, in their originals, Autographs, if procureable at least Apographs (which were a work well befitting the greatest Christian Prince to send Embassies all the inhabited Earth over to get such) All the Versions and Translations of the Bible in all the, several Languages: all the lexicographers and Philologists in all Languages, especially in the Hebrew, which is the mother-tongue of Tongues, and so of the Greek and the rest, to improve the Cognation of Languages by collating them with the Hebrew: all the learned skilful Critic-authors upon the Bible, or upon any particular Scriptural subject matter: all the Exactest Grammarians upon the Hebrew-Tongue especially: all the best Commentaries upon the Scripture; In short, all that whatsoever it be that may promote this Grand design: The Holyest Humblest, Heavenlyest; and most able and apt to teach the Scriptures Learning, should be encouraged to preside in this work; The Scholars chosen to be thus trained up, should be well educated young men, sober, temperate, modest, Serious, humble, meek, mortified, teachable, studious, healthful ones, such as are found in the Faith, experiencing a Work of God and of Grace savingly, that Scripture weapons may be put into the hands of the Friends of Christ, not of Enemies against Christ. According to their Ingenies, inclinations, and capacities, so should the Arts and Sciences be which they learn: one to be made skilful in the office and work of the Magistracy, another of the Ministry, a Third in the works of Creation, a Fourth in the Scripture-judicial-laws for rewards to the obedient and for punishments upon the disobedient; a Fifth for Controversal Theology: a sixth for Practical, mysterious, or experimental Christianity; a Seventh for the Medicinal Art, and so for other Arts and Sciences as those of the Astronomer Geographer, Geometrician, Husbandman, Seaman, Souldier, or Handicrafts man, and what else that is useful in Church, or in State, in Commonwealth, City, or Family.

They should be well accommodated for Lodging, cloathing and Diet; which last should be sufficient but sparing, fitted to a Studious life, of Flesh at the most not above once in a day, and that of pure clean young beasts, cattle, fowls or Fishes, all of good nourishment and easy digestion: (r) much in the use of Herbs for broth, Sallads, & otherwaies, and of the tops of green buddings in the Fall and Spring especially, of both which Herbs and Tops a discreet choice should be made of what is apt and proper for Food, and also for Medicin if the Case call for it. There are some sorts of Roots also which taken up out of healthful ground, if discreetly chosen and well dressed are very wholsom Diet for young Students, whose employ is much in digging after Hebrew roots and the branches and buddings of their roots in their proper significancy. Good Fruits also in their Season, Milk and Honey; wholsom Drinks, all with moderation for the measure, seasonableness for the Time, and aptness for the Kind, have a name of Honour in the word. scarce one man of a thousand, who knows aright how to make one meal in order to health and other good ends.

(r) Psa. 104. 14. 2 King. 4. 38, 39, 40, 41, 42, 43, 44. Matth. 3. 4. what they translate Locusts, is properly such tops of green buddings, ἀκρίδες. The tops of Trees and of Herbs, fit food for the Sons of the Prophets.

Proper wholsom diet, as it doth make much for the health of young Students, so also doth it much promote their Learning, when * *Nebuchadnezzar* would have hopful young men bred up for his use and Service in state-affairs, (This being a noble Princely work fit for the greatest King to put on upon it's due advance) he gives a strict charge to one of his chief Officers that, he should choose and cull out certain of the Children of *Israel*, of the seed of the Kingdom & of the nobles, young men Good to see to, intelligent in all wisdom,

* Dan. 1.ch.

of

of a good Temperament, likely ones to apprehend and to learn, to be quick and expert in Arts and Sciences, ſharp witted of peirceing underſtandings in whom was ſtrength of Body and of mind to ſtand and to ſerve in the Kings Palace, for which purpoſe they were to be fitted and furniſhed by being inſtructed in Languages and in Books, which he thought in three years time, they might be well skilled in; *Daniel Hananiah Miſael*, and *Azariah* were ſingled out for this end; and the King by a Court-order appointed to be given to them, the word of the Day in his day, of the pieces, parcels, portions, Meſſes or reliques of the Kings meat, and of the Wine of his Drinkings. *Daniel*, though but yoong, yet had ſo much perception with him as to diſcern and judge that this Commons and Meals, which was prepared from them, was both forbidden by the Laws of his Religion, being ſomwhat of that a part whereof was offered to an Idol and ſo was prohibited, and often being of unclean beaſts Fowles or Fiſhes, which *Jehovah Elohim* expreſly forbad, as againſt both their Health and holineſs too, and foreſeeing that, at leaſt this kind of food and ſuch variety of wines was too high for them, and would altogether indiſpoſe them for Study, & for Proficiency; he therefore requeſted of this Officer & Overſeer and Steward, that, he and his Companions might not defile themſelves with ſuch Food, but that, he and they might have ſuch diet as was everyway better agreeing with the Principles of their Religion, with their State of Health, and with their Progreſs in Learning: This Steward at the firſt was afraid, that meaner fare would breed a ſadneſs, thinneſs, palenes and wannes) upon their Faces, which if the King ſhould ſee (For it becomes the greateſt Prince to look after the education of ſuch with his own Eyes) and ſo the Officer ſhould fall under the diſpleaſure of the King, and forfeit his head and life to the Prince: *Daniel* perceiving, that, this Principal Officer would yet at leaſt connive at it, deſired him who was an under Steward who by the direction of this chief Officer was to bring the Proviſion to him, and to his Fellow-feeding friends, to prove them for ten days long with what they tranſlate Pulſe, and Water; but in proper ſignificancy, *Zeragnim*, are ſuch things as do ſpring and grow from what is ſown, ſuch are all manner of wholſom Herbs, Grains, Corn, Wheat, Barley, Rice, Peaſe, Beans, and ſuch like, alſo of good Fruits from Trees; and then, after ſo many days were expired, to compare their countenances with the countenances of ſuch as did eat of the Kings meat, and drank of his Wines, and as he made the obſervation, ſo to judge upon tryal: accordingly this under-provider makes experiment, and at the ten days end, *Daniel* and his Companions, were good of Countenance, and fat of Fleſh beyond the other, fairer and healthfuller: God giving theſe four young men Knowledge and underſtanding in all books, and to *Daniel* more particularly and eſpecially underſtanding in all manner of Viſions and dreams; ſo that, at the end of the days, when they were brought in before *Nebuchadnezzar* to his faces, upon communing with them, there were none found like *Daniel* and his fellow-feeding friends, They excelled all the reſt of his wiſe men. Their diet, with *Jehovahs* bleſſing, contributed much towards the forwarding of them in their Studies and Knowledg; their Food being Garden, and Field-Herbs, Grains, and Fruits, which did grow out of the Earth from what was ſown, or Planted.

Pot-herbs, in Latin, are called, *olus*, either from ὅλον or *Totus*, becauſe Man might live almoſt wholly upon it or, *ab Alendo dictum*, becauſe a diſcreet choice of theſe in good Broth, eſpecially in the ſpring with ſome good Raiſons ſtoned, are good nouriſhing Food, and proper phyſick too. The Creator who beſt knew what was for mans uſe and good for Food, gave him every *Herb, ſeeding-ſeed, which upon the face of all the Earth, and every Tree, in the which the Fruit of a Tree ſeeding ſeed, to *Adam* and *Eve* it ſhall be for meat. And this Grant is continued to *Noah*, and the Garden of *Eden* or of Pleaſure where was every tree deſireable for ſight, and good for meat, of *Jehovah Elohim's* own planting, where theſe Fruits and Herbs grew up out of an healthful ground, that was the Place, where he put the man whom he had formed, and his calling and work was to ſerve, dreſs, and to keep it.

* Gen. 1. 29. & 9. 3. & 2. 8, 9, 15.

Should I treat at large of all theſe, and alſo of the well-governing of the

Affections

Affections of these Sons and Disciples; of their conferences, debates, disputes, walks, bodily Exercises, Table-Discourses, Hours for Study: for sleep, for rising, closet, and Family, and more-publique-Assembly worship with Scriptures directories and Rules and what else may fit them to be Healthful, more learned Schollars, Thorow Disciples of Christ, experienced believers, useful Instruments, every way about their generation work, I might fill up some quires of Paper, but this I now rather leave to be somewhat of the Product of their Studies and observation according to the written word and created beings.

When I first entred upon this useful discovery, I had it also in my intentions (concerning the promoting of which I have collected and prepared many Materials out of the Scriptures) to have given a Specimen of these following Particulars towards the Advancement of Scripture-learning, towards which I am like to bequeath my Studies and Collections unto such a School, both as to my printed and written books.

An exact version or Translation of the Original Scriptures, word, for word, without any human alterations or Supplements, additions or Substractions; with instances in several places what wrong is done unto the word of God, and how the Translators, were Malignly influenced upon by some, thereby to serve Partial designs and Carnal ends and Corrupt interests of Churches and States. Those who may have a call to and for such a work, should be eminently gifted and graced fitted and furnished by *Jehovah Elohim* for such a work. Such as would be Right Translators of the Bible they must be God-taught-ones, very Humble and mortifyed very Skilful in the original Language, Experienced believers and Growing Saints, not wedded to privat interests, nor swayed by a Partial Spirit, such as are much and mighty with a God hearing prayer, spiritual wrestlers and powerful prevailers, through Christs intercession with Him, having Free converse, and Distinct Communion with the Father, Son, and Holy Spirit. It is a reproach to the Protestant Cause that, one of the best Translations, that we have of the Bible in an Interlineary we have received from a Popish hand; what pen can write down all the losses which the precious Souls of the Common sort of people do Sustain by the many useful mysteries of the Christian Religion which are hid from them for want of This? How much has the Cause of Christ Suffered even from a Preaching Ministry by a pertinacious adhering to a Corrupt Translation, whilst they let go, if they understand it, That proper significancy of the Original words and phrases, which doe best set out the great Truths and things of the Christian religion, and do most commend themselves to the knowledg, Faith, and Experience of Spiritual Discerners? with what singular endowments, they should be qualifyed, who are employed in such an undertaking, is sooner set down in writing, then to be found as yet actually given to men by the Holy Spirit: my own unfitness and inability I do readily acknowledg: It is honour enough for me, to Commend the work to others, and to quicken them up by the Prayers of faith to wrestle with the Lord for larger pourings down of his Spirit for such an End. O that I might live to see the Day, when Such Eminently called ones might come forth more clothed with that Spirit.

An Hebrew Grammar and Lexicon should be composed out of the Holy Scriptures, and not these Scriptures wrested and wryed to speak conformably to Grammars and Lexicons of Traditionary humane Composure All being to be kept within the Confines and borders of Original True Scripture, and of Primitive pure nature; of what use the Cognation of Languages would be in this, might be considered. For the Promoting of this, such as have laid up any store, or prepared any Materials concerning that which *Jehovah Elohim* hath put into his written word and into Created Beings, about Letters, their figure, name, Power or force in Sound and Pronunciation. Vowels, Consonants, Syllables, words, sentences, accents punctations, distinguishing of Sentences, Orthoepy or right Speaking with the instruments of Pronunciation, which have so many wonderful secrets and hidden Mysteries, both in Nature and in grace, by which we communicate the Conceptions of our Heart and mind. Orthography, or Right writing, Parts of speech, in their several Proprieties, particularly as to

the verbs in the distinct significancy of their several Conjugations, and as to the verbal Participles, Syntax or Construction, The only one Primary Original meaning of every Hebrew root, the sap and Juice, of which peculiar significancy should run into all the deviate branches, not so making one and the same Word to signify so many various and contrary things: To add no more now: I am heartily thankful for what we have already hereof, but, it hath not as yet received its perfecting Advance. This and what else might be further named, I leave to the Serious and judicious to meditate upon. The Lord give understanding herein; *Jehovah* will give Wisdom, out of his mouth Knowledg and understanding, he hath hiddenly laid up essential Wisdom to the upright; Wisdom shall enter into their Heart, and Knowledg shall be sweat unto their Soul.

Of Hebrew Alphabet, and Letters, their Number and order of vowels, Consonants, Syllables, Words, Sentences, Notes of Distinction, and of Punctation in Sentences, the Art and Science of Right speaking, Right writing with their mutual Corresponding, of the Parts of Speech, of Etymologie, or Analogy, and somwhat of Syntax, or of Construction.

(s) Psal. 139. 1, 2, 4, 14.

Jehovah, (s) Thou hast searched me, and Known: Thou understandest my Familiar thought afar off, when the speech not in my Tongue, lo, *Jehovah*, Thou knowest it All. I will confess thee, for that Fearfully, marvellously made am I; marvellous thy works, and my soul knoweth very well.

(t) Psal. 16. 9. & 30. 12. compare Act. 2. 26. Psa, 57. 8, 9. Gen. 49. 6.

Adam was made a speaking Creature, whereby he was separated from, and excelling of, all others, the Glorious Holy Angels only excepted, His (t) Soul and tongue were his Glory. *Jehovah Elohim* could have glorifyed and injoyed himself in himself, though no Creature had been spoken into a Being: or seeing he would give an Essence and Existence to a World, He could have made all his Creatures dumb: but his will and pleasure was, for the exalting of himself, and the extolling of his Name to create Angels and men, such noble Beings as had Rational Souls, intelligent minds, and were voluntary Free Agents, having Hearts and Judgments to conceive and understand; and Tongues and other Instruments of speech, wherewith to offer and bring forth those inward Conceptions vocally, and so to be the tongued Trumpeters of the whole Creation, and thereby to sound forth the high Praises of his Wisdom and Power in so Excelling and Perfect a Work as this goodly beautious World; not only to behold it with their Eyes, and to admire it in their Meditations, but also by Angelical and Human voice, to confess it with their Mouths.

How great a Mystery This is both in Nature, in institution and in grace, How notions of truths and of things have their Conception, Apprehension, clear and distinct Perception, speculative Reasoning, Practical judging, comparing and considering, Resolving and ultimate dictating, how they have Assent or Dissent, in the Heart and mind of Intelligent Creatures; How these, being Formed there, are uttered and communicated to the other instruments of speech: how brought forth into words and sentences, by these, how conveighed by voice to the Ear of another, how received by the Ears of others, how understood by hearing, whither carryed from the ear: How these come to be written in such a multitude of expressions and phrases where the Letters are so few: how written words are discerned and understood by the Eye on a sudden, and transmitted to some inward Parts; These are full of Admirable Arcanums, and hidden Secrets, and deserve further more perfect Inquiry. At present my inclination leads me distinctly to handle some Particulars about Hebrew Grammar, which I may put together into some kind of Frame, wherein its uniformness and proportionedness and Beauty may the more and better commend itself to a spiritually discerning and a right judging Eye.

The Hebrew Bible doth give us a good accompt both of the Number and order

order of the Letters of the Hebrew Alphabet. The one hundred and nineteenth *Pſalm* has them in Eights, It is a *Pſalm*, a Song, a Praiſe, a prayer, a meditation, a conference, all in one: It is compoſed exactly and compleatly according to the Number and order of the Letters of the Hebrew Alphabet; It has eight verſes for each diſtinct letter, and every one of thoſe verſes doth begin in all and in every of the eight parts of it ſeverally with the ſame Letter: by which Letter each Part is called, and the number of Eight, is in ſome reſpect a full perfect Number. As in Muſick, there are ſome Gradual Tones or Degrees of ſound, by which the voice Natural doth either Aſcend or Deſcend; Then comes the (*ſ*) Octave, or Eight, whether you reckon upward or Downward, which is ſtill the like, as well in Nature, as Denomination, which doth much commend the Excellency of this Original Language, and ſpeaketh the Weightineſs of the matter in this Singular *Pſalm*; There are in all Twenty and two Octoſtic's, wherein almoſt in every verſe, except *verſ.* 122. The law of *Jehovah*, comprehended in the Decalogue or Ten words, and commented upon in the other Scriptures has a Name of Honour, in great variety, and ſweet ſignificancy of choice expreſſions, as Law, Way, Teſtimony, Inſtitutions or ordinances, viſitings, depoſited Truths and Things, Præcepts Sayings, Word and Words, Promiſes, Judgments, Juſtice, Statutes, Truth, Name, or ſuch like. This Pſalm is called by the *Maſora*, The Great Alphabet. (*ſ*) Eccl. 11. 2. Mich. 5. 5.

The Book of the Lamentations, has the ſame Remark of Honour put upon it. The firſt, ſecond, fourth, and fifth chapters whereof do each of them conſiſt of Twenty and Two verſes, Every verſe begining according to the order of the Hebrew Alphabet in the firſt chapter which is elſe where to be found in heavenly Pſalms, and high Poems of holy Scripture.

The third chapter of this Book has all and every of thoſe Letters in Trines, every one of the Letters in three verſes one after another which do begin with one and the ſame Letter, only in the ſecond, third, and fourth chapters, two of the Letters, *Gnajin* and *Pe* have inverted the order, ג, being before ע. This did not fall out caſually, but, by ſpecial Diſpoſe, and wiſe ordination of this language and Alphabet, and the letters thereof.

The Thirty ſeventh *Pſalm* is penned according to the true right order of the Hebrew Alphabet, there being two verſes allowed to every one of the two and twenty Letters, except four which have but one verſe *Daleth v.* 7. *Caph. v.* 20. *Tſade v.* 29. *Koph v.* 34. *Gnajin*, is left out, *Pe*, and *Tſade* tranſpoſed, *Thau* omitted.

The Twenty and fifth Pſalm is alſo compoſed according to the ſame order of Letters, one verſe is alloted to each letter: only *Koph* is left out and *Reſh* is doubled; *Beth* left out, and *Aleph* doubled, and *Vau* wanting, a ſecond *Pe*, in the laſt verſe.

The Thirty and Fourth Pſalm is in the like order, one verſe being allowed for every letter: only the verſe in the Title doth begin with *Lamed*, and the laſt verſe doth begin with *Pe*, only *Vau* is left out and *Pe*, is a ſecond time repeated.

The one hundred and Eleventh Pſalm obſerveth the ſame order, every point of a Sentence beginning with a diſtinct Letter.

The one hundred and twelfth Pſalm is compoſed in the ſame Alphabetical order.

The one hundred forty and fifth Pſalm is after the ſame manner, one whole verſe for every letter, excepting only one, which is *Nun*.

The one and thirtieth Chapter of the *Proverbs*, that part of it, which is a Commendation of a vertuous prudent woman, begining from the tenth verſe, and ſo on to the End, is ſet down in the firſt letters of every verſe according to the number and order of the Hebrew Alphabet.

Thus careful hath the LORD been to preſerve this original mother-tongue, in the very letters of it? according to that ſaying and Promiſe of our Lord Jeſus Chriſt, (*v*) that not the leaſt letter, not any one *Iota* nor *Apex* not one *Jod*, or *Chirek*, not any one eſſential original Letter, vowel, or conſonant, or accent of of His word ſhall be loſt, ſhall paſs away, or fall out, from His Law: no little Vowel, or Conſonant, or punctation of them, that is original in the true Text (*v*) Mat. 5. 18. Luk. 16. 17.

and

and neceſſary to the right underſtanding of the words, phraſes, and Sentences; of which ſome proof is given in the Greek of the new Teſtament, where ſo far as the Rules of that Tongue will admit, it doth retain ſome Hebrew words, As *Hallelujah*, *Hoſanna*, and *Amen*: not any little Top or corner of a word was miſſing in Chriſts time; for the miſs of ſuch a ſmall thing makes a great change in the ſenſe; as between, *Daleth*, ד, and *Reſh* ר, ſo between He, ה, and *Cheth*, ח, *Beth*, ב, and *Caph*, כ, and *Nun*, נ, *Mem*, ם, and ם, *Samec*, *Capo* Final, ך, and *Daleth*, ד, *Nun* final ן and *Zain*, ז, and This is the more punctually obſerved, as relating to the Law. Some of the Hebrews have been ſo unweariedly diligent herein, as to reckon up; how many, not only verſes, but words; neither only words, but Letters; neither only Letters, but alſo how many of particular Letters in ſome books of the old Teſtament: and they are very punctual in their Printing of Hebrew Bibles and that, The Purity of this Hebrew Tongue might not be loſt, The Lord hath ſhaped the very Form of the Character of the Hebrew Letters in Nature: as, in pronouncing of the Firſt and the Laſt Letter ni the Heb. Alphabet, for inſtance *Aleph* א; the ſound, as it goes out of the Mouth, doth make a ſloping line, thus ↖, which is that part of this Letter, that moves ſide long: the right ſide of the Tongue goes up to the higher Gumm or Teeth, thus א: the left ſide of the Tongue Moveth downward, & reſteth upon the lower teeth or gumm, and doth add the reſt of this letter א. Thus for ת, *Thau* there is a Tranſverſe line on the top, from one ſide of the Tongue to the other in the Palate, and the drawing down both of the ſides of the Tongue, the left ſide a little crooked in its motion, do add the two leggs of it for its ſupport ת. He who would inform himſelf about this myſtery in Nature, let him narrowly obſerve how his own Inſtruments of ſpeech do form every Letter: and let him conſult *Helmonts* Natural Hebrew Alphabet, which is that peculiar Honour this orginal Language hath put upon it above and beyond all other Tongues. Thus, by ſome ſuch means, The Purity of the Text has been preſerved.

A letter in the preſent caſe, is an Element, Principle or Rudiment, of which ſyllables are made up in the Hebrew tongue; *Pilates* inſcription on the croſs of Chriſt was (w) in Greek Roman, and Hebrew Letters: from theſe Letters, we have words, and ſentences, Γράμμα a letter, γράμματα, in Greek from γράφω, to write; hence comes Grammar; hence, Epiſtles are called Letters, ſo are Books. The Holy Scriptures have their name from hence, τὰ ἱερὰ γράμματα: ſo Chriſt is ſaid to know letters which the carnal Jews wondered at, becauſe, he had not been ſo trained up, in their Schools, Academies and univerſities: Thus we read of the letters of *Elijah* to King *Joram*; of Chriſts letters, ſent by *John* the ſervant of Chriſt unto the ſeven Churches of *Aſia* in the Firſt, ſecond, and third chapters of the Book of *Revelation*; written Letters are for this end, that they may be read: *Daniel*, & his Companions were to learn the Letters of the Chaldee tongue. By Letters are ſignified the ſeveral ſorts of Sciences, contained in Writings: *Feſtus* wrongfully charged *Paul*, as if he were ſo addicted to Letters, that, many letters, his much reading and Learning, particularly as to Scripture-learning, would bring him to madneſs. We may read of Α. *Alpha*, & of Ω, *Omega*, the one the firſt Letter, the other the laſt Letter in the Greek Alphabet, anſwering to א, *Aleph* and to ת, *Thau*, the former the firſt, the latter the laſt letter in the Hebrew Alphabet. By this name Chriſt is called, He being the Firſt and the Laſt, The Beginning, and the Ending, This is ſubjoyned, by way of Explanation: *Jehovah* Chriſt, is honored with the ſame Title in the Old Teſtament: All Creatures have their Being of and from him, As the Author, and therefore they ſhould all be for and to him, As the End; ſuch an honourarie dignity has Chriſt crowned little letters withall, He is the Author, the Subject-matter, and the End of the whole Holy Scripture, this is that written word, which doth teſtify concerning him. This being the ordinary appointed means, by which we come to the ſaving knowledg and Acknowledgment of Him, Theſe Greek Letters, have their derivation from the Hebrew, *Alpha* from *Aleph*, *Beta* from *Beth*: *Gamma* from *Gimel*; *Delta* from *Daleth*; *Lambda* from *Lamed*, &c. Thus, in other Tongues and Languages is the Hebrew Alphabet imitated. Hence it is, that, from no Tranſlation of the holy Scriptures in other Languages can we ſo convince

(w) Luk. 23. 38. Joh. 19. 19, 20. Act. 28. 21. 2 Sam. 11. 14.

סֵפֶר

Eſther 9. 20. 25. Jer. 29. 1. 25, 29. Dan. 4 1, &c. & 6. 25. Act. 9. 2. & 22. 5. & 15. 23, 30. & 18. 27. 1 Cor. 7. 1. & 16. 3.

ἐπιστολή.

2 Cor. 3. 1. 2 Theſ. 2. 15. 2 Tim. 3. 15. John 7. 15. 2 Chron. 21. 12. Iſa. 29. 11, 12. Dan. 1. 4. 17. Act. 26. 24. Rev. 1. 8, 11. & 21. 6. & 22. 13. Iſa. 41. 4. & 44. 6. & 48. 12. Joh. 5. 39.

convince Gainſaiers, and Contradicters as by the Original language and Authentick Tongue of the God-inſpirer of them, The Greek tongue wanteth two Conſonants, *Jod* and *Van* and it has no, h, in the beginning of a ſyllable in the middle of a word, nor in the end of a ſyllable in the End of a word; hence it is, that that Name of Names, and word of words יְהוָה *Jehovah* is not ordinarily pronounceable by the Greek tongue according to the Common rules of their Gramm. rs; which doth not admit them; ſo neither *Jah*, by itſelf, nor in Compound form, as *Halelujah*, nor any other proper name in Hebrew that hath thoſe conſonants in it, as, *Jojob*, *Mirjam* &c.

Vowels are Eſſential to Pronunciation, hence has a Conſonant his ſignification; for, a Conſonant is a Letter which doth ſound, that is, conſtitute a Syllable with a vowel, not without a vowel: A vowel is to a Conſonant, what the Soul is to the Body, it doth give Animation to a Syllable to a pronounced articulat ſound without which we cannot rightly underſtand any ſpeaking or writing; as the Soul can move by itſelf, and alſo move the Body together with it, ſo a vowel both moves by itſelf, that is, it doth conſtitute a ſound: thus in the Hebrew, it is in pronunication and in voice.

Theſe Diſcoveries are not Childiſh trifles; Great and weighty truths and things do much depend upon them, as the Intelligent do know. If the vowels were taken away, and only the Hebrew conſonants written, as if theſe only, and not alſo they were original, one and the ſame word would have ſo many various ſignifications, as would leave the true right meaning of the Scripture at great uncertainties, which may not be given any way to at all. In the way, it being natural to write as we ſpeak, and to ſpeak as we write, let Advancers of the beſt learning diligently inquire and ſeriouſly conſider, whether there ought not to be Dipthongs put into Hebrew Grammars which is commonly omitted, and whether it be not an Errour both in Hebrew Grammar and Pronunciation that, thoſe four conſonants אהוי being put with out a vowel in voice do loſe all their valor, value, force, vertue or price, in pronunciation, as if worth nothing at all in pronunciation, being idle, and doing nothing in ſound, ſo that they call them Quieſcent, having a place in the word written, but not being movable conſonants, becauſe not pronounced?

All dipthongs in the Latine tongue the Ancients ſo brought forth into ſound as that both the vowels were heard in the pronunciation, which was the true way of uttering in ſpeech: when two vowels one following another did not conſtitute one Dipthong, but made two divers Syllables, they were noted by two points on the Top or Cap of them, as Igneüs, Oceänus, Aït, Phaëton. The Greeks have twelve Dipthongs ſix of theſe they call Proper, becauſe in theſe the ſound of both the vowels was heard, as ἄυρα, *Aura*; *a* and *v* are both in the ſound; & the like in εἶα, *Eja*; both *e* and *i* are heard in ἔυγε, *Euge*, *e* and *v*; and in the reſt.

Their Poets were more punctual in this, for, when there was need, they would diſjoine them, and therefore they ſigned the latter vowel with two points, as χρίϊ for χρίσει, *judicio*; παΐς for παῦς, *puer*. In the Hebrew Language, a vowel is that letter, which doth give a ſound; The proper vowel, is alwaies a vowel or vocal, and it is is either long or ſhort: the Proper long vowel is that which is ſpoken with a long drawn out ſound, or of double time, The ſhort vowel is that, which is pronounced or ſpoken witha ſhort quick ſound, and is of ſimple, ſingle or ſhort time: Thus, they have in Muſick; There is a long note, and a ſhort note, *A Breve*, *Semibreve* & *Minim*.

Why thoſe vowels, which they call improper, ſhould not be vocal, that is ſounding in the voice alwayes, where written in the Original, conſider whether there be any grounded reaſon for it either in Scripture or in Nature.

There are divers exceptions, which are brought in by ſome againſt ſome commonly received Rules.

One is, that they make no Dipthongs of any two vowels at all, though the Compounded improper vowels do conſiſt of two ſhort vowels.

Another, that they reckon ſome Letters to be Vowels, which yet are Conſonants, as when they expreſs a Dipthong, they ſay that is a Sound of two Vowels joyned into one Syllable.

A third is, that they admit of no Dipthongs, where one Letter is a Conſonant, and the other letter a ſimple vowel or a Compound vowel.

The grounds on which the Excepters do enter their Diſſent, are theſe, one is, becauſe by theſe Rules, they ſpeak otherwiſe, than they write, and they write otherwiſe than they ſpeak: what ſome have obſerved of the people of one Nation, that they neither do as they write, nor write as they ſpeak, nor ſpeak as they think, nor think as they would be thought, having a quite contrary meaning than what can be gathered from their words.

Another is, that, they make not a Sufficient diſtinction in the ſounds of many words, which yet are of different ſignification: whereas, one great end of voices and of ſounds in ſpeaking, is (x) intelligiblenes; without this, men ſpeak into the Air, and the hearers do not ſo well underſtand what that is which is ſaid. Nature even in other creatures doth inſtruct in this. For, it doth evidence it ſelf, not only in the voice of a Rational man but, alſo in the voice of Bruit beaſts, and in chirping birds: For they all do deſignate ſomewhat diſtinctly by their ſound and voice to one another which doth carry ſome meaning with it ſuch as they have a perception and knowledg of; they underſtand how they are affected, either well pleaſed or ſome way agrieved by the very tone and noiſe in their way of expreſſing it, either calling upon each other to come away to help one another, or to partake in ſome ſenſible good, or giving warning to them to be aware of ſome evil when they are apprehenſive of danger; yea the ſound of lower creatures, as of a drum, or trumpet, how many ſeveral things do they ſpeak unto Souldiers and Armies, being certain ſigns of determinate warlick affairs: if there be not an intelligible force or ſignificant power, going along in ſpeaking and utterance of letters, ſyllables, and words, we ſhall be as Barbarians to one another, the Idiom of the Language being outlandiſh and forrain, ſtrange and unknown.

(x) 1 Cor. 14. 7,8,9,10,11.

From this alſo other inconveniences do follow, For, it will hinder profiting and edifying for want of ability in free conferring: which is one dangerous hurt which the Jews & the Iſraelites do wound their ſouls with, by keeping up ſuch a tone, and way of pronouncing the Hebrew words, which they would have no Chriſtain ſo thorowly to be verſed in, that, we can hardly treat with them about the grand concerns of the Scripture-religion, they affirming, that no man can utter the Hebrew language aright unleſs the inſtruments of ſpeech be uſed to frame unto it from the Childhood; and there are diverſe of the Hebrew letters, particularly, as to their Sound, uttered by, A and H, with ſo little difference in the voice, that the proper ſignificancy of many words is much clouded thereby.

This alſo doth further leave a great diſcouragement upon the ſpirit of young Scholars, who fear, leſt after ſome years ſtudy to get skill in this Tongue, they ſhall then be very far to ſeek as to a right pronunciation; the Jews having gotten ſuch a name for this Hebrew language, becauſe it is more their mother tongue then of other people, though in ſeveral letters, ſyllables, and words, their manner of bringing them forth into ſound, is not ſo Articulat, ſo joynted, ſo diſtinct, ſo ſignificant, and expreſs, as that which more according to the very nature of the inſtruments of ſpeech, in the throat, Palat, Noſe, Tongue, Teeth Gums, cheeks, and lips, either pure and ſingle, or joined and double, they do not diſtinctly take in all natural ſounds neither is their voice ſo articulate as to make it very intelligible; if it were written as they pronounce it, how ſoon might a diſcerning Eye ſee, that were words written as the Jews and ſome others do utter, that many words and Phraſes of Scripture would have their ſence in Syntax much wronged? How much did that one letter, (y) ש, coſt, ſome even their very lives, when ſome pronounced it, ſh, and others only as a ſingle, S? the Ephraimits, whether from ſome impediment in their ſpeech ſtammering and liſping out of their words, or by evil cuſtom, or whatever elſe might be the cauſe, were many of them thereby deprehended and ſlain: It were worth the Inquiry, Seeing that the Hebrew tongue was the language of all the Tribes of *Iſrael*, of that Tribe of *Ephraim*, as of the reſt of the Tribes, how this corrupt pronunciation ſhould ſo run into a Tribe, was it a natural imperfection in the ſhape of their mouth, and ſo an Hereditary defect in their lip or tongue, or ſome other

(y) Judg. 12. 6. Pſal. 69. 3. Iſa. 28. 11. & 32. 4.

Inſtru-

Instrument of speech? or was it an evil Habit gotten by Apish imitation (for though the first *Adam* were created a speaking creature, yet children now in the ordinary way do learn to speak by imitation of Sounds which they hear, and by eyeing the motion of the mouth of those who do speak:) having some little perception of consent, & of Dissent between *Anaibles* & *visibles*? or was it from the quality of the Air, hot, cold, dry, or moist to excess; from the nature of the Soil, or influence of winds? because its borders Eastward had all along the river *Jordan*, & westward the mediterranean Sea; as it has been observed of a village at *Charleton* in *Leicestershire*, that the Inhabitants therein have a wharling in their utterance, not speaking that with clearness and distinctness as others: or was it from bodily constitution and temperament? The Tongue of some has such a chill and coldness in it, as makes it sluggish and unapt to move it self, whence proceeds a stutting; which is usually the cause of Fools, Ideots, naturals as they are called, who have some such impediment in their speech: and in others a moderate use of wine with its heat & moistness doth help in speaking: such is the (*a*) nature of pure wine, that, it doth manifest its goodness by its, Effects, for it moveth and springeth in the Cup, whereby it doth discover it self to be right natural generous wine, in its going, walking, moving it self in rightnesses in the Cup, causing the lips of those who are sleepy to speak, it gives utterance to the Lips, when the Tongue was slow, and as it were sleepy before, as sleepy men when they speak, it is with some Clogg upon their Tongue, for want of Spirits heat, and quickness: They make some offers to speak, but at the first are not so able, till they recover their Tongues who are Subject to stutting; but the more the Tongue is moved, the more it heateth; motion generating Heat.

(z) See *Camdens Brit. in Leicestershire.*

(a) Song. 7. 9. Prov. 23. 31. Exod. 4. 10—16. Job 11. 2. Psal. 140. 11. Ezek. 3. 5, 6. Mark 7. 32, 33, 34, 35.

In some others, over-moistness may be a cause, as when Men are drunk they utter not words with that distinctness, the Spirits and other parts of the tongue are drowned for a time, though they would be talkative: In other some, the too much (*b*) dryness of the tongue doth hinder free articulating of Sounds; as when the tongue even cleaveth to the *roof* of the Mouth; so it is now and then in scorching feavers; hence it is that Cholerick men are often Stammerers in speaking, they being more dry; although another reason there may be of this in such, from over-præcipitancy, when words in heat and in haste, do press so fast to get out, that, they have not vent speedy enough, and so do obstruct their own passage; like a great throng of people at a narrow door, who by over-hastening to get out do hinder one another. Whatever be the causes, this has been the case of some very wise, holy, great and good men: such was *Moses*, who yet was not a man of lips, or of words, he was not eloquent, but of an heavy mouth and of an heavy tongue, slow in speech, troubled, or muffled in utterance, not so easily understandable by Hearers: He is *Jehovah* who maketh the mouth of Man, who maketh the Dumb, who is with the Mouth, and who taught *Moses* what he should speak; who gave to *Aaron* the Levite, *Moses's* brother, ability of utterance, so that, speaking he could speak, speak eloquently, readily; *Moses* was to speak to *Aaron* and to put the words into *Aarons* mouth; *Jehovah* promised to be with *Moses's* mouth and with *Aarons* mouth which *Aaron* was to speak for *Moses* unto the people who, he, even he, should be to *Moses* for a Mouth.

(b) Lam. 4. 4. Psal. 22. 15. & 137. 6.

The Hebrews in their Canons, allowed no Priest to lift up his hands to bless the people who stammered or lisped or was of an heavy Mouth or Tongue: & they reckon nine blemishes in the mouth, which disabled a Priest for the discharge of that Office: whatever it be as to that case, it is (*c*) expresst in the Typical Law, that, the Priest who was to execute that Function was to be unblemished in 12 particulars specifyed, besides a general clause added to that Enumeration which intimated, that any other notorious great blemish, though unnamed, did disinable such for the actual exercise of that calling. O how many are the Gifts and graces of body & of Mind that are requisite in the Ministers of Christ! which doth direct in the choice of young Sons, that, they be eloquent ones: In the case of *Paul* and *Barnabas*, *Barnabas* had more of a Faculty to be a Leader in speaking, of readier utterance to deliver a Message, than *Paul*, who by some Expressions doth

(c) Lev. 21. 16, 17—24. 1 Tim. 3. 1, 2, 3, 6, 7. Tit. 1. 7, 8, 9. Acts 14. 12. 2 Cor. 10. 10. Ephes. 6. 19, 20. Col. 4. 3, 4.

doth acknowledg, that, he had not naturally that Freedom of ſpeech, that Liberty of bringing forth into words the conceptions of his Mind: Thus uſeful are apt Inſtruments of ſpeech; whence (*a*) a tongue, and tongues, are put in ſome Scriptures, for words and ſpeeches, which are brought forth with the tongue: An Eloquent tongue in the Teacher is well adapted to inſtruct the hearers: This is to be Lord of the tongue; and ſuch words are the Fruit of the tongue, that which the tongue doth bring forth, Thus is the Tongue or Lip put for an Idiom, or Proper form of ſpeech, which was one in the begining, but was afterwards multiplyed and confounded for the ſin of the Builders of Babel-tower; hence the Phraſes, of new Tongues, other tongues, our own tongue, hence alſo a Language is ſet out by (*e*) a Lip, which is another Inſtrument of ſpeech; and the Lip is uſed in ſeveral Scriptures, for words and Speeches brought forth and uttered by the Lips. By this an Intelligent Diſcerning Reader may ſee, how much there is in Letters, words and Pronounciation.

(*d*) Eſa. 66. 18. Dan. 3. 4, 7, 29. & 4. 1. & 5. 19. & 6. 25. & 7. 14. Zach. 8. 23. Rom. 14. 11. Eſa. 45. 23. Phil. 2. 11. Revel. 5. 9. & 7. 9. & 10. 11. & 11. 9 & 13. 7. & 14. 6. & 17. 15. Prov. 17. 20. & 18. 21. & 21. 23.

Eſa. 3. 8. Jer. 9. 8. 1 Joh. 3. 18. Prov. 10. 20, 21. & 12. 18. & 15. 2. Song 4. 11. Eſa. 50. 4. Eccl. 10. 11. Eſa. 57. 19. Heb. 13. 15. Hoſ. 14. 2. Prov. 12. 14. & 13. 2. & 18. 20, 21. Ezek. 3. 5, 6. Gen. 11. 1, 6. & 10. 5, 20, 31. Eſth. 1. 22. & 3. 12. & 8. 9. Acts 10. 46. & 19. 6. 1 Cor. 12. 10, 28, 30. & 14. 4, 5, 6, 13, 18, 19, 21, 22, 23, 27, 39. Eſa. 28. 11. Mar. 16. 17. Acts 2. 4, 6, 8, 11. & 21. 40. & 1. 19. Mat. 26. 73. Mar. 14. 70.

(*e*) Eſa. 19. 18. Gen. 11. 1, 6, 7, 9. 1 Cor. 14. 21. Eſa. 28. 11. Ezek. 3. 5, 6. Job. 12. 20. & 13. 6. & 15. 6. Pſal. 40. 9, 10. & 63. 3. Prov. 10. 13, 19, 21, 32. & 14. 3. & 15. 7. & 16. 10, 23, 30. & 17. 7. & 18. 7. & 24. 28. & 26. 24. Eccleſ. 10. 12. Iſa. 29. 13. Matth. 15. 8. Mark 7. 6. Zeph. 3. 9. Mal. 2. 6, 7.

Another great damage by not ſpeaking, and writing of Letters, vowels, Conſonants, and words aright is, that, in many Scriptures, many letters and Sillabical adjections are counted inſignificant, as if they ſtood only as Expletives to fill up a room, or for Euphonies ſake to make the better, ſmoother, and pleaſanter ſound, ſuch they make ה, י, ו, א, hence their bold affirmations of Redundant, as alſo of Deficient, letters: whereas, it is a perfect word, to which we may not add, and from which we may not ſubſtract. I ſhall cull out two compound Pronoun Affixes, *ci* and *mo*, one of theſe Letters, *jod* in *ci* not one of which Chriſt would have (*f*) to fail, which common Grammarians, Tranſlators, and Interpreters do often miſjudg to be altogether inſignificant, whereby much ſweet Edifyingneſs of Experimental Scripture, is quite loſt to a vulgar reader.

(f) Matt. 5. 18.

When the Pſalmiſt was in colloquie or conference with his own ſelf, calling (*g*) upon his ſoul and all his inward parts to bleſs *Jehovah* as for other things, ſo particularly and eſpecially for theſe, he thus expreſſeth it, Bleſs him O my Soul, it is He, who pardoningly-ſparing All-thy-my iniquities, who healing all thy-my-diſeaſes: who redeeming from the corrupting pit thy-my-lives; who crowning thee-me with mercy and tender pities: He will renew as an Eagle thy-my youths thy iniquities are my iniquities: and my iniquities are thy iniquities: thy Diſeaſes are my Diſeaſes, and my Diſeaſes are thy Diſeaſes: thy life and lives is my life and lives; and my life and lives is thy life and lives; Thy being crowned with mercy and tender pities, is my being crowned with mercy and tender pities, and my being crowned with mercy, and tender pities, is thy being crowned with mercy and tender pities. Thy youths being renewed as an Eagle, is my youths being renewed as an Eagle, and my youths being renewed as an Eagle, is thy youths being renewed as an Eagle: and ſhouldſt not thou and I therefore be bleſſing of this *Jehovah*? are not every & all of theſe, mercy & good to thee and to me, and to our whole Man? Thus in (*h*) another Pſalm Return thou O my ſoul, unto thy-my-Reſts, For, *Jehovah* hath bounteouſly-rewarded over thee-me, all good reſts are in joyable in him; thy reſts are my reſts; and my reſts are thy reſts: *Jehovahs* bounteouſly rewarding thee, is his bounteouſly rewarding me; & his bounteouſly rewarding me, is his bounteouſly rewarding thee. In this compound Pronoun-Affix, כי the firſt letter כ caph, this doth ſignify the ſecond Perſon ſingular, thee, thy thine being ſubſtituted in the room of *Attah*, thou, thee, thy or thine. י *jod* is the Affix or Suffix of the Firſt Perſon ſingular importing, me, my, mine; being put for, אני, me, my, or mine. Both theſe put together do ſignify, thy my, &c. when alone without caph as in *Melchizedech*, *Pſal.* 110. 4. is my, my. King of Righteouſneſs, or King of my righte-

(g) Pſa. 103. 1, 3, 4, 5.

(h) Pſ. 116. 7.

righteousness, which doth set out the office and work of faith in applying of Christs imputed righteousness for justification. I leave other places to the Holy Spirits teaching, and to the observation, and experience of the Intelligent.

In like manner have they dealt with that other Compound Pronoun Affix, or Suffix, מו, *Mem*, is the Pronoun Affix or Suffix of the third Person plural Masculin; this, when it doth stand a single termination added at the end of a word, it doth signify, Them, their, or theirs; and is a letter taken out of הם They, them, their, or theirs, the Pronoun of the third Person Plural Masculin ו, is an Affix or Suffix of the third Person singular Masculin, when a Termination put after a word, importing him, his, &c. which is taken, and put for הוא he, him, or his, the Pronoun of the third person singular Masculin; so that these two pronoun suffixes at the ends of words do differ as much as Plural and singular, that is, as much as one single individual person, or more persons than one: Take some Scripture Examples of this, which will more clear it up, and open the great usefulness of this discovery. In (*i*) the second Psalm, both Jews and Gentiles are in a tumultuous rage peoples are muttering, Kings of the Earth are setting themselves, and Princes are plotting together, and all against *Jehovah* (the Father) and against his Christ, his holy Child Jesus, whom he has anointed, and they are brought in as saying and resolving, we will break Those-Their-His bands, the Bands of Father Son, and holy Spirit, all of them jointly together, and the bands of the Son, (of Christ,) in special; and we will cast from us Their-His-Cords, the Cords, of Father Son, and holy Spirit, and his Cords; Christs cords particularly; we will not be held in subjection under him; we will not have him to reign over us; we are resolved upon this, not to give unto the *Mashiach*, the Anointed One, these signs of Homage. This doth set out the sinningness of the sin of unbelief, which doth reject the only remedy of Salvation by Christ in a way of believing, which will not obey Christs laws, nor receive the witness of God the father concerning his Son, and thereby hath made God a liar, because they believe not the Record that God gave of his Son, and so by not honouring of the Son, they do not honour the Father who sent him. Thus in the (*k*) Eleventh Psalm, For, the righteous or just *Jehovah* righteousnesses hath loved, The Right one they will, or shall view Their-his-Faces; The Faces of the Father, of the Son, and of the holy Spirit have very favourable aspects towards him, towards every such one who is right or a righteous one, They will each of them and every one of them; all jointly, and each distinctly, will accept the Person and Service of such a one, and plead his Cause; he presenting himself and his case before them, and orderly applying himself to each, and keeping up a way of special communion with All and every one of these three Subsistences in the All-glorious one *Jehovah*-Essence, when he doth solemnly appeal to them for Right, referring his just cause, or the Cause of others of the Lords people, to them for righteous Judgment in their Court in Heaven against any false Accusers perjured witnesses, or unjust Judges, who would condemn him in the corrupted Courts of men: And more especially the Faces of the Son of God, of the Lord Jesus Christ, who is a Mediator, Advocate, and Surety by Office, in whose name, For whose sake, and by whose satisfaction and intercession, they do supplicate for grace, who has a Propriety in such a Righteous one, which Propriety is the ground of his care, and whose Interest it is to look after his own. So that, for want of opening of this in the Translation, some of the most high, Heavenly, and holy mysteries of the whole Christian Religion do lye hid from a Common understanding. The one is, Three subsistences of Father, Son, and holy Spirit in one *Jehovah*-Essence, and the way of an Experienced believers orderly distinct Communion with each of them: The other is, Christs Mediatoral Office, in what manner as to this Office he doth stand specially related to the believer, and how the Believer may make a right Adress more particularly to this Christ in All cases. All and every one of these have other manner of looks against those, who are unjust, Angry killing Faces. Thus, as to *Jehovah Ælohim*, and to the *Messias*.

It may be of use on this occasion to give direction in a great and weighty case, in, and about which the working unbelief, distrust and fears of many of the Reformed Religion do much hurry and perplex them. The Lord having wonder-

(i) Psa. 2. 3. (Acts 4. 25, 26, 27, 28.) Luk. 19. 14, 27. 1 Joh. 5. 10. Joh. 3. 3, 36. & 5. 23.

(k) Psa. 11. 7. 2 Cor. 13. 14. 1 Joh. 1. 3. Psa. 11. 4, 5, 6. & 34. 15, 16. & 33. 18. Job 36. 7. 1 Pet. 3. 12.

fully diſcovered and defeated the bloody plots of the Confederate Papiſts by ſome of their own Party, whoſe conſciences have been terrifyed and amazed at the thoughts of ſuch horrid Murdering and cruel Maſſacring of ſo many innocent perſons; and ſo had no inward peace, till they openly Confeſſed the helliſhneſs of the Deſign: now one of their laſt attempts is to ſuborn falſe Witneſſes perjured perſons, to forſwear themſelves in open Court againſt particular Proteſtants, thereby under a Colour of Juſtice to take away their lives under a pretence of proving treaſonables Crimes, upon many of them. Againſt this abominable provocation given to the Eyes of the All-ſeeing holy juſt *Jehovah Ælohim*, who is All-knowing and Truth itſelf, whom theſe bold Atheiſts and monſtrous infidels are prepared to call in to their Party for his witneſſing of their Falſhoods, the Lord has graciouſly armed and defended his people with this Scripture-ſhield and ward, let an innocent perſon ingage ſome of the moſt ſerious believers he has acquaintance withall who are near him, to ſeek *Jehovah Ælohim* about this ſome time before the Tryal, and when the Falſly Accuſed is at the Bar, and the perjured perſons are about to forſwear themſelves, let him ſolemnly charge them, as they will anſwer it to the juſt Judge over All, to be wary what they do depoſe upon Oath; For, the righteous *Jehovah* loveth righteouſneſs: if notwithſtanding this caution they will ſwear falſly, and call in God to witneſs it as if it were a Truth, let the Priſoner at the Bar and thoſe other believers with Eyes and Palms of hands lift up to Heaven ſolemnly call in *Jehovah Ælohim* to determine the caſe, To hear in heaven and Do and Judg, condemning the Malignants, and bring the way of the unjuſt upon their Heads, and juſtifying the Righteous juſt one, to give him according to his righteouſneſs or juſtneſs of his Cauſe, For the Encouraging and drawing forth of Faith herein they have Scripture Prophecies, Promiſes and * Preſidents.

* 1 King. 8. 31, 32. 1 King. 18. 21, 40. 2 King. 1. 9–16. Rev. 11. 3, 4, 5, 6. Zech. 5. 1, 2, 3, 4. Mar. 11. 24. & 9. 23. Luk. 17. 5, 6. Mat. 17. 20. Act. 5. 1–14. & 13. 6–12. Luk. 18. 7, 8. Exod. 20. 7. Lev. 19. 12. Deut. 5. 11. 1 Tim. 1. 10. Hoſ. 4. 2. Lev. 6. 3, 5. 2 Chron. 6. 22, 23. Pſal. 24. 4. Numb. 5. 21, 27. Jer. 5. 2. Prov. 12. 2. Deut. 19. 15–21. Jer. 7. 9. Hoſ. 10. 4. Pſal. 52. 1, 2—5. & 120. 2, 3, 4. Oſea 34. 15, 16. & 33. 18. 1 Pet. 3. 12. Job 36. 7. Pſal. 11. throughout.

The like is with reſpect to men, I, (*l*) ſaith *Jehovah*, (ſpeaking of a very froward generation, Sons in whom no Faith, corrupt Worſhipers, who provoked him to Anger with their vanities, both idolatrous Heathen, and Apoſtatizing Iſraelites, one and another) I will heap evils upon them-him: All of them jointly together, and every one of them in particular, not any one guilty perſon amongſt them had any Priviledg or protection, from which to promiſe to himſelf exemption and Eſcape. Their-His grapes, grapes of gall, they have moſt, bitter Cluſters; ſuch are the works and fruits of them All and of every one of them: this guilt is upon them in General, and in Particular: The Day of their Calamity near, and the things making haſt that ſhall come to them-him, to All of them, and to every one of them; there will be a particular haſtning of all and every of the threatned judgments in a terrible manner and in a dreadful meaſure (For, ſo is the ſignificancy of the Hebrew phraſe, when a word of the ſingular Number, and of the Maſculin gender is joyned to, and with a foregoing word of the plural number, and of the fæminin gender.) (*m*) This meditation will ſerve to awaken conſcience and to move Fear in all ſuch who are thus guilty; and ſhould arm believers againſt their dreading, or being afraid of ſuch ungodly ones, who are under ſuch threatnings from ſo juſt a Judge. In the fifth Pſalm, they ſhall rejoyce All who hoping for ſafety in thee, O *Jehovah Ælohim*, to ever ſhall they ſhout, and thou ſhalt, thou wilt, cover over Me-Them-Him; all of ſuch, and every one of ſuch, and me in particular among ſuch, Thy protection will be over me, and over them, and over each of them, I, and they, and every one of them ſeeking of, and hoping for my-their-his Covert and defence in Thee from all evil, ſo as that it ſhall not be able to hurt me, or them or any of them. Theſe Interpretations may be read by him who runs, to have much ſweet encouragement in them to Faith, and Hope in *Jehovah Ælohim*, and in his word, for All and every of ſound believers to feed upon.

(*l*) Deut. 32. 23, 32, 35.

(*m*) Pſa. 5. 11.

This alſo doth further give a Rebuke and Check to ſuch who are ſo bold and daring, as if they could teach the All-wiſe *Jehovah* to ſpeak more ſignificantly then he does, by their Supplements of their own words to make the Scriptures to be ſence, as they ſometimes blaſphemouſly ſpeak: and by aſſerting the Right pointing of Sentences, and diſtinguiſhing of theſe Sentences by Accentuations, and Punctations to be a meer human Invention, and not a God inſpired inſtitution.

Con-

Concerning Supplements of mens (*n*) addings, there is a Prohibition gone forth, a woe threatned againſt all Addings to, as well as Subſtractings from, the words of the Lord. Examine we the Tranſlations of ſome Particular Scriptures. (n) Deut. 4.2. & 12.32. Pro. 30. 5, 6. Rev. 22. 18, 19.

When the *Iſraelites*, who were brought out of *Egypt* had ſinned a great ſin, in making a Molten Calf and worſhiping of it, the Tranſlation doth render it, They have (*o*) corrupted themſelves; Themſelves, the Tranſlators do put in, and add it to the Text, whereas that doth much both narrow and miſtake the ſenſe of that place; for, though thoſe Idolatrous *Iſraelites* did corrupt themſelves, yet withal they corrupted one another, and what was worſe, they corrupted their Religion both in principle and in Practiſe, they corrpted the inſtituted Ordinances of the Lord, his Worſhip and Service. (o) Deut. 9.12. & 32.5. Exod. 32.7. Iſa. 1.4.

In the (*p*) twenty ſeventh *Pſalm*, the Tranſlators put in, I had fainted, thoſe three words; unleſs I had beleeved to ſee the goodneſs of *Iehovah* in the land of the living; which doth too much impriſon the ſenſe, and confine it to that one particular, which is not the weightieſt neither: For, that expreſſion, except I had believed, this doth take in all the experimental caſes mentioned in that *Pſalm*, except I had believed, I had been afraid of men, when they made battle againſt me to eat my fleſh; I had dreaded my diſtreſſers and my enemies; my heart had been afraid, when a pitched Hoſt pitched againſt me, when war roſe up againſt me; except he had believed, his heart had not been confirmed and ſtrong waiting and expecting, when he was baniſhed and driven from the houſe of *Jehovah*, where he longed, to ſit all the dayes of his life, to view in the pleaſantneſs of *Jehovah*, and to enquire in his Palace; except he had believed this, what ſhould he have done in the day of evil? how could he in ſuch a caſe have been confident, that, *Jehovah* would keep him privily in His pavilion, that, he would keep him ſecret, in the ſecret of his Tent, and that, he would exalt him on a Rock; and that, his head ſhould be lifted up above his enemies round about him; that, he ſhould Sacrifice in his Tent Sacrifices of ſhouting, and ſing *Pſalms* to *Jehovah*? except he had believed this, how could he have lived to his comfort and Satisfaction, that, though his Father and his Mother would forſake him, yet *Jehovah* would not leave nor forſake him, but be his Saviour, and gather him? except he had believed this, how could he have kept an even frame of ſpirit, when he had ſo many envyers, when he was in ſuch danger to be given to the Soul, to the will, and luſt, of his Diſtreſſers; For, witneſſes of Falſhood did ſtand up againſt him and the man who breathed violent wrong? how injuriouſly therefore do they charge the Scriptures, as if they were no perfect Rule, becauſe of ſuch imperfect Speeches, as they miſcal them; whereas, this *Pſalm* has the greater Fulneſs, and more Perfection by this means, as has been ſhewn. In (*q*) the one hundredth and ninth *Pſalm*; For my love they (my ſlanderous enemies) are adverſaries to me, and I give my ſelf to Prayer: here the Tranſlators put in four words of their own, which are, Give my ſelf to; whereas, the original is, And I Prayer; this doth ſet out one ſingular truth, Duty grace, and experience, concerning prayer; for, beſides the Several Paſſages in this *Pſalm* to which it doth relate, and concerning which it doth afford a choice, either Prevention or remedy as to heart-akes, Soul-ſickneſſes, and bodily ailes, it doth contain in it An excellent Directory for Prayer when a Believer under ſuch trying caſes is at prayer, he ſhould be All prayer, his whole man ſhould be all ingaged in prayer, he ſhould go to *Jehovah* in Prayer: to *Jehovah* the father, to *Jehovah* the Son, to Chriſt as Mediator; to *Jehovah* the holy ſpirit; to a proper word, and to ſuitable promiſes in prayer; he ſhould ſee that Graces in their places be acted in prayer: he ſhould pray in prayer: thus Prayer ſhould be prayer, prayer well filled up. How much beyond the Tranſlator's-Supplement, would this Scripture-expreſſion lead an experienced beleiver. (p) Pſa. 27.13. (q) Pſa. 109.4.

Take an inſtance in the New Teſtament: When the Mother of *Zebedees* Children came unto Chriſt deſiring a certain thing of Him even to grant, that thoſe her two Sons, whom ſhe brought along with her to him, might ſit, the one on his Right hand, and the other on his Left in His Kingdom; one part of Chriſt's

(r) Mat. 20. 23. Christ's answer was, (r) that to sit on his Right hand, and on his Left, was not his to give, but (the Translators put in of their own, It shall be given to them: these five or six words they add) for whom it is prepared of my father: If an ignorant Teacher of an ignorant People, were to raise Doctrines from this clause, they were like to be these two; One, that, to Sit on Christs right hand, and on his left is not Christs to give: The other, that, to Sit on Christs right hand, and on his left shall be given to them, for whom it is prepared of Christs Father.

These two seem very fairly & rightly drawn from the words as translated in English; and yet, the former of these two is a False Doctrine; For, it is Christs to give, as other (s) Scriptures do convincingly prove he has commissioned Power to grant unto him who overcoming to Sit with him in his Throne: The Father hath committed All judgment unto the Son; he hath given Christ authority to execute judgment: The Father gave All things into Christs hands; he gave Christ power over all flesh; All authoritative power in heaven and in Earth was given unto Christ. The Translation therefore should have run thus, To Sit from my Rights and from my lefts (the Plural Number in both, takes in hands, Arms, sides &c.) not is it mine to give, But, (or except, or save) to them it is prepared of my Father, Christs it was to give, but, to such as were expressed in his Commission, whom the Fathers purpose was to honour with such a Privilege.

(s) Rev. 3. 21. John 5. 22. 27. & 13. 3. & 17. 2.

Though these and such like Supplements, of men by which they pretend they would fill up the Sence, be printed in lesser Characters in many Bibles; yet not in All English Bibles and where they are printed in lesser Letters, yet scarce one of many scores doth take any notice of this, to exercise practical judgment about it, and to compare Spirituals with Spirituals concerning it.

As for what doth concern the Right pointing of Sentences, and distinguishing of those Sentences by Punctations and Accentuations, This is not a meer humane invention, but, a God-inspired institution: For, if these be taken away, how many blasphemies would Ignorance and malice quickly run into? consider (t) Psal. 5. 4. that Passage (t) in the Fifth Psalm; If a full Period be placed there, where there is but a Comma or a Colon, would it not be Blasphemy to make a full stop to these words, Thou art not A God? and so to read no further; whereas it must be otherwise pointed; For, Thou not *Æl*, (or the mighty, Almighty one,) A God delighting wickedness, The Evil shall not sojourn thee. Thus, he who will read to the Period finds excelling sence in this choice Scripture.

To have a Distinction of a Sentence into certain members of it, is natural and significant, that, there may be just spaces alloted both for due breathing, and for right understanding: the moderating of the respireing Faculty giveth both a Grace to the speech, and a light to the apprehension of what is spoken; The shortest point in a Sentence leaveth such a space, as the ordinary pulse and measure of time is in musick; yet so, as that what doth follow do quickly Succeed after the breath is drawn in; the next to this has a longer and larger respiration; as in musick, there is a breve, and a long note; the third is larger yet, containing the perfect member of a Sentence, and so, as in musick, has more of length or quantity; the last doth bring the whole Sentence to a full Period, and is the perfecting and filling up, of all the parts and Members of it; like as in Musick Natural, there are distinct Pauses or Rests which have shorter or longer intermissions and cessations of sound, Breve-Rest, or long Rest, according to the measures and Proportions of time, wherein natural Organs and the breathing faculty should mutually direct and help each other as to the manner of Pronunciation, that, we be neither too much Minim, nor too much Maxim: we should know how to keep Time, and give every particular note of distinction its due measure, without making it, either longer or shorter than it ought to be. Musitians do this by a Constant motion of the hand, or Foot, or imagination, down and up successively and equally Divided, every down and up being called a Time, measure-note or Time-note, the lively pulses in our own arteries, sinnews, and veines, and the little minutes of a steady going watch or *Pendulum*, do help somewhat to measure this motion: in like manner is it applicable to the Notes of distinction for pointing of Sentences: and look as in Musick, where

two

two Minim-Rests do stand together (in common Time) there it may be Supposed, that, the First belongs to the Foregoing Time, and the second to the Time following: thus is it useful, in pointing the Sentences, to know thereby the meaning of words relating to the Context, as they have an Eye to what doth go before, or to what doth follow after, or to both, and the Musitians have a mark or Arch commonly set at the end of a Song or Lesson to signify the close or Conclusion. These things have foundation in Nature, that the Spirit and Soul in breathing when tired out by long speech, may resume and recover its forces and strength by due spaces and pauses; and that the Oration and Sentence may thereby be rendred the more perspicuous and intelligible Oration or Speech, I mean that which is in a perfect Sentence, compleat in all its parts and members, being as to the present matter in hand, a distinct complexion of Hebrew words or a comprehending, or agreement of such words in a Sentence, till the Sentence be brought to a just period or conclusion, whereby the opinion, judgment, or sentence of the mind is brought forth in word or in writing; which complexion is sometimes drawn out into more length, at other times brought into a less shortness; Therefore the nature of the thing itself doth shew the necessariness and usefulness of distinctions, which is to be denoted by certain points, according as the parts of the Sentence are imperfect, or the whole of it is perfect: so that those Hebrew punctations and Accentuations, which do evidently point out these Particulars must be acknowledged as natural and Essential to the right understanding of Scripture Sentences in the Hebrew Tongue the (v) Scripture in the Margin may be taken for an instance; as also the 111 *Psal.* where every distinct point of a Sentence doth begin with a second letter according to the order of the Hebrew Alphabet, whereby this Doctrine of Punctations is commended and preserved and secured in the very nature of the Letters, which is noteworthy. The same has a like remark set upon it in the 112 *Psalm*, as observable.

(v) 1 Sam. 18. 18.

The Book of the Proverbs is full of Distinct Sentences, where the members of the Sentences do Naturally distinguish themselves, either, by the comparison, similitude, opposition or such like, Even instruments of musick, as well as the voice of the musician has *Distinction, not only for sound in Tunes & in Notes as opposed to union, nor only for time, but also for the parts of the Song. The Holy Scriptures are distinguished into its several Sections; the word of truth must be Rightly cut; as the Dissecting of the offering was to be into the Natural pieces and parts thereof; which did figure the office and work of a Minister of Christ in Church Assemblies; It might not be a confused handling, or a disordered mangling, but it must be the Natural parts, both in reading, and interpreting. The Pronunciation and the reading † should be according to the writing, as the Mouth of *Jehovah* had spoken it, and as it is written in Characters words, and Sentences. How monstrous therefore was that evil invented fiction of those Hebrews who were so bold as to affirm, that, *Jehovah Ælohim* spake the ten words or commands at one moment of time, all and every of the letters, Syllables, Words, sentences in one breath without any interspiration, pause, or distinction, as if it had all of it been but only one continued word; whereas, how could it be understood, if it were not uttered distinctly? and if it were not understood, how could it be obeyed? How could it be said that *Ælohim* spake all those ‖ words, and that *Moses* wrote words, the ten words, if they had been all but one such confused Indistinct word? which expression of words, is used for whole sentences or commands; as *Paul* saith elsewhere, *one word, when there were divers words in it, and when he rehearsed the sum of all the Commandments of the Duties of man towards his neighbour: † what also in one place is called the word of God, in another place is called the commandment of God; and this must be after the tenour, rather over or upon the Mouth, so is the Hebrew, of these same words.

* 1 Cor. 14. 7, 8. 2 Tim. 2. 15. Lev. 1. 6. ὀρθοτομοῦντα.

† Neh. 8. 7, 8. Lev. 24. 12. Job 23. 12. Det. 27. 8. באר *in Piel, expressit verbis aut characteribus.*

‖ Exod. 20. 1. & 34. 27, 28. Deut. 10. 4.

* Gal. 5. 14.

† Mar. 7. 13. Mat. 15. 6.

‖ Luk. 4. 17. Act. 8. 32. Heb. 2. 6. & 4. 4. & 5. 6. πεφωχὼ, πεφωται, ἐν ἑτέρῳ τοπῳ.

1 Pet. 2. 6. Rom. 10. 18. Heb. 3. 7. Mat. 21. 13. John 8. 17. Mat. 1. 22. Mat. 2. 17. Mark 12. 26. Act. 1. 20. & 13. 33. Col. 3. 16.

The Greek of the New Testament doth also give us further light in this Subject-Matter; ‖ where we may meet with words that do signifie and set out, sometimes an whole Book or *Psalm*, at other times an whole entire matter treated of; a comprehension or complexion, a certain text or versicle of Scripture; an intire sentence or part of a sentence. A part of Scripture is mentioned

tioned, where neither the Penman of that Book is named, nor the particular place in that Book; or, the holy Spirit, the Inſpirer and Inditer is named; or ſuch a phraſe is made uſe of as is mentioned Indefinitly; or, in general terms, it is written; or In the law it is written; or a prophet is Indefinitely ſpoken of, but not particularly named; or, their Name is expreſſed. We ſhould be ſo well verſed in Scripture, ſo familiarly acquainted with it, It ſhould ſo Indwel in us richly In all wiſdom, that, aſſoon as any ſentence, or member of a ſentence, or part of the diſtinction of a member is ſpoken of, we ſhould know it, that it is a Scripture-Teſtimonie or Scripture-phraſe, although the particular Book, Place, ſentence, or clauſe, be not expreſſed. There are ſome Accents in the Hebrew, which ſome do call King-Accents, becauſe they do poſeſs the Chief Stations, and do moſt diſtinguiſh the ſentences, called pauſes and Diſtinctive-Accents: * that which puts an end of the ſentence, and is the period of it, they expreſs by two words; the former of them doth ſignifie An End, and is ſo taken in ſeveral Scriptures, particularly in the cloſing up of that Book of *Solomons*, called Eccleſiaſtes as the pauſe at the ending of it, an End of all this word hath been heard, or we will hear; this ſame *Elohim* fear thou, and thoſe commandments of his keep thou; for, this All that *Adam*; Becauſe, Al-that-work theſe-*Elohim* will bring in-judgment over all that is hidden, If good, and If evil: and, the other word, which is tranſlated place of Scripture, in a paſſage of the Acts of the Apoſtles, is retained in the Syriac, denoting a ceſſation, as when one doth ceaſe to read, and doth ſhut the book; It puts an end to the ſection or ſentence of a Scripture, when the reader puts a ſtop, or makes a pauſe. Hence the Hebrews do call theſe Diſtinctive Accents † by a name, which has its meaning of Taſts, or Reliſhes, becauſe, to a right judging-ſpiritual diſcerner, they do indicate and diſcover, what the nature and ſenſe of every ſpeech is, as the palat doth judg of meat by the Taſt and Reliſh of it. Thoſe, who would find out more of this kind of Hebrew Learning, let them induſtriouſly dig deep to come at Hebrew roots in their proper ſignificance and apply themſelves * unto the holy Spirit for teaching, as others have done: In the ſupplies of which Good Spirit (whoſe office and work it is from the Father and from his Son Chriſt to lead into all truth, and to anoint with ſuch a ſpiritual Unction whereby they may know all things) the writer and compoſer of theſe few ſheets doth intend, if life and liberty be continued, to ſet about the Practical part of this Science of Sciences, and Art of Arts, as any young hopeful ſons and Diſciples ſhall be willingneſſes in the day Chriſts Power.

* *Soph-paſuk*, Eccleſ. 12. 13. Acts 8. 32.

† טעמים

* Joh. 16. 13. 1 Joh. 2. 20, 27.

The method and mode of Arguing & Diſputing about any matter of profitable Inquiry in any Uſeful Art or Science, will be this, according to the Scriptures.

The Lord hath given us a Full Treaſury of uſeful Knowledg in his word, did we throughly apprehend, prize, and improve it; in ſo much as that, there is ſometimes more in the right underſtanding of one Hebrew word (For inſtance, the firſt word of the Firſt *Pſalm*, אַשְׁרֵי in its Full ſignificancy, than in all the Commentaries that I have met with upon that whole *Pſalm*: as This word, O the Happy goings on, with a ſtraight foot! Or, O the bleſſed progreſſes with a ſtraight foot! The Root of this word, is *Aſhar*, in *Piel*, *Iſhſher*, he went with a ſtraight foot, he went happily, he walked on in a right way: This one word rightly underſtood, doth caſt a ſhining light upon the whole drift and Scope of the *Pſalm*; which is to diſcover, who and what they are who do make an happy progreſs in the Chriſtian Religion, and what choice Priviledges they are, which ſuch holy Proficients do injoy: This is more particularly and expreſly deſcribed, negatively, ſuch a man is one, who hath not walked in the Councel of the unjuſt, nor hath ſtood in the way of ſinners, nor hath ſate in the ſeat of the ſcornful: For, Experience will convince Evidently, that he who hath thus walked, ſtood, and ſet, (the Hebrew Phraſe by the time paſt being often uſed to ſet out continued actions) he will be thereby hindered in his religious journy, and loſe much of his precious time; Then poſitively, ſuch a man is one whoſe delight in the Law of *Jehovah*, and who in his Law will meditate Day and night; becauſe, if he have done ſo, do, and ſhall do ſo, This will put him onward, and ſet him forward in the way of the LORD. The holy Spirit will

will bear witneſs with his Spirit unto the Truth and goodneſs of This to his clearer Evidence, and ſweeter ſatisfaction; And then ſhall he be As a Tree planted by brooks of waters, which ſhall give his Fruit in his ſeaſon, and his leaf ſhall not fade, and whatſoever he ſhall do, ſhall proſper; when others are fruitleſs and fading, and unthriving, as to any Spiritual, holy, good Progreſs: he ſhall be confirmed, eſtabliſhed, and not ſo moved, whilſt the unjuſt ſhall be As Chaff, which the Spirit or wind, driveth it away; he ſhall be juſtifyed and ſtand upright in judgment, when others are condemned and caſt; he ſhall have Church-Communion and Goſpel-fellowſhip in the Aſſembly and Society of juſt ones; which the unjuſt ſhall not be ſo priviledged withal; For, *Jehovah* will know, he will acknowledg this way of ſuch juſt ones, wherein they make ſuch an holy happy Progreſs; whereas the way of the unjuſt will and ſhall periſh; they and their way together ſhall be done away; decay, be loſt, not regarded, but rejected; note this well, what a Storehouſe of practical religion there is contained ſometimes in one Hebrew word.

It has been puzzling, diſturbing, diſtracting, and diſcourageing unto many in their endeavours and Studies after the knowledg of the Hebrew tongue, that, in moſt of the Hebrew Lexicons, they meet with ſo many various, and ſometimes contrary ſignifications of one Root; which doth ſo leave them at a loſs, that, they are under a temptation to throw away their Books, and to conclude, as if there were ſcarce any certainty in this Kind of Knowledg: whereas, the Scriptures of Truth copied out in the true real nature of created Beings, is the one and the only Book of books (where rightly and thorowly underſtood, believed, experienced, lived, and practiſed) for infallible certainty of uſeful Science, which Philoſophical writings (*w*) of vain affecters of human wiſdom are not. Therefore this alſo would I further commend to thoſe who are Gifted and Graced for and called to, ſuch a work of Works, (and ſo others, who having eſtates might do much in their place for encouraging and promoting of it by large Contributions that way) that, in writing of Lexicons, in tranſlating of the Orginal Scriptures into Mother-Tongues, and in giving forth the interpretation and meaning of Hebrew words and phraſes, they would keep cloſe to ſome only one certain proper ſignification of every diſtinct Hebrew Root; and that, the Sap and juice of that ſignificancy may run itſelf into every one of the branches, boughs, limbs, fruits, and leaves, which do ſpring from thence; ſo will the True and Genuin meaning have more clearneſs and * certainty. The moſt Proper ſignificancy of divers Hebrew words is beſt diſcerned, by their oppoſites, from words of a quite contrary meaning: *As, he who would find out the true ſignification of, *Reſhongnim*, muſt inquire, what is the right underſtanding of, *Tzaddikim*: if the one do ſet out ſuch as are juſt ones, juſtified ones, then the other muſt denote theſe who being unjuſt, not juſtifyed. How holy a Myſtery, How full a Treaſury is there ſometimes in one Compound-præpoſition in This Tongue of Tongues? Take a ſhort hint of this, My help, ſaid the Pſalmiſt, From-with *Jehovah*, who making Heavens and Earth; it has been ſo, is ſo, will be ſo, from Him, as the Author, and Giver of it; yet ſo from Him, as that, it is with Him; He muſt preſerve and keep alive what of help he does actually afford, and he continually gives more. Oh! who can enough ſigh at, and cry over, the neglect of an exact verſion, or tranſlation of the Original Scriptures, word for word, without adding or altering, into the Mother tongues, as they commonly call them, becauſe, they are ſuch as their Mothers do teach their Children in the ſeveral Country's where they are born and bred? whereas, in True propriety of ſpeech, The Hebrew tongue is the only Mother-tongue, as the moſt ancient original Tongue, all other Tongues, being daughter tongues at the *Babel-Confuſion* of Languages, each of which doth retain and borrow ſomewhat of and from the Hebrew.

This is an ingenious Age in almoſt every Art and Science elſe, which the Virtuoſi of the times are ſet much upon highly to advance, and greatly to promote in their ſeveral ſorts of Learning, though it doth appear to me, through a God-taughtneſs, they lay aſide, at leaſt the Beſt, if not the only way of thorow obtaining of a Satisfying Knowledg, which is the Holy Spirits teaching in the written

(*w*) Ἀκαταλη[illegible]ία, *Academica, qui Academici negabant aliquid poſſe comprehendi, id eſt, intelligi certo*, from α, *privativa particula*, & καταλαμβάνω, *deprehendo apprehendo.*

* Compare Gen. 18. 23. Eccl. 7. 16, 17. Prov. 21. 18. Eccleſ. 3. 16. Deut. 29. 1, 2. Prov. 17. 15. Pſal. 37. 33. I conſider the Hebrew of Pſal. 121. 2.

written word and in Created Beings according to that word? and what? muſt this only, of all other wayes, be laid aſide? Oh howoften, have I bewailed it, with yearning bowels and compaſſionating pittyings over the precious Souls of the Sons and Daughters of *Adam*, that, ſo many rich truths ſhould lye ſo much concealed from them, wherein their Temporal, Spiritual, and Eternal good is ſo much concerned, either by giving them no tranſlation of the Scriptures in their own Countrey Language, or by putting of them off with ſuch a corrupt and defective, ſuch a dark miſinterpreted tranſlation in ſome places, as doth hide ſo many profitable parts of Religion from them, which yet *Jehovah-Elohim* hath graciouſly vouchſafed to them in Holy Writ. How many large Incomes and great eſtates have been ſinfully miſpent, and prodigally waſted of late years in *England* by riotous living and ſuch like Senſual beſtialities, which will paſs heavily upon accompt another day, when the Righteous judge of All ſhall ſit upon their caſe, and reckon with ſuch; and how many others are there who with the Horſeleach are ſtill crying, Give, Give, ſtill coveting more Gold, and Silver, Houſes and Lands, and ſtill more, being never ſatisfyed? whilſt ſcarcely can one man be found, who firſt layes up, at leaſt that portion of Gods part, the tenth part of his incom, and who alſo lay's by more of the reſt, that, upon a clear call and juſt occaſion he may have by him a conſiderable ſum for the carrying on of ſome eminently uſeful work for the Honour of our Lord, and for the good of Souls, and the Bleſſing of Nations? ſuch a work eſpecially as this is, which I am now upon? If there be a new Bridg to be raiſed, or a new great gate or Gate-houſe to be built, or a conduit to be ſet up, or a Superſtitious Ædifice to be Superſtructed, or ſome ſuch *London-Monument* to be erected, the preſent Lord Mayors will laviſh out of their Baggs to have their names Engraven and their Majoralties recorded, to be read in the ſtones: In ſuch caſes, It is who can be the chief Overſeer of ſuch a work, ſome Prince, or Noble man, or rich Merchant is ambitious, at the Foundation or Finiſhing of ſuch a great publick ſtructure, to lay on, or cauſe to be laid on in open view the firſt, or the laſt ſtone, one or both of which ſtones it may be, they will lay with their own hands, (*x*) and then, O what ſhouting out-cryes, and joyful Acclamations are there ſounded forth by the people! But, where are the *Zerubbabels* and *Jeſhuahs*, who will ſet their hands to this new Temple work, this later day-glory-work; and where do ſuch Prophets, and ſuch ſons of the Prophets, as of old in *Samuels*, in *Elijahs*, and in *Eliſha's* dayes dwell?

(x) Zech. 4. 6, 7, 8, 9, 10.

what entertainment this printed paper may have upon the hearts of any into whoſe hands it may be received, I have referred and committed to his care who has the hearts of the great ones in his hand, Praying Longing, and waiting for the coming of the Lord Jeſus Chriſt, for the conſpicuous appearance of his Perſonal Preſence, when there ſhall be larger pourings out of his Spirit, and when ſome ſhall come forth ſo cloathed with that Spirit, when (*y*) the lip of *Canaan*, the Pure lip, ſhall be turned to *Jehovah's* new Covenant-people, and ſhall be Spoken by, not only ſuch as are born and bred Hebrews, but others alſo; when *Jehovahs* book ſhall be more ſearched after and into from above, and when it ſhall be more crowned with good ſucceſs upon hearts, who ſhall here below ſet to their Seals unto that Teſtimony which ſhall by miraculous Atteſts from Heaven be given by the Author of that word of his grace. Even ſo, come Lord Jeſus *Amen*: *Hallelujah*.

(y) Iſa. 19. 18. Zech. 3. 9. Iſa. 34. 16. Acts 14. 13. 1 Theſ. 3. 13. 2 Theſ. 2. 8. Heb. 9. 28. 1 Tim. 6. 14. 2 Tim. 1. 10. & 4. 1, 8. Titus 2. 13. Jude 14. Iſa. 32. 15. & 44. 3, 4. & 59. 19, 20, 21. Ezek. 39. 29. & 47. 1--12. Joel 2. 28, 29. Zech. 4. 6. & 12. 10. Rev. 1. 4. & 2. 7, 11, 17, 29. & 3. 1, 6, 13, 22. Mat. 24. 29, 30, 31. Mal. 4. 5, 6. Rev. 1. 7. & 22. 16--21.

POSTSCRIPT.

The Author intends Freely to impart, what in his Meaſure he hath Freely received, to any Sons whom the LORD ſhall make willing to be Chriſt's Diſciples in this *School*. About Three times in every week there will be theſe Exerciſes; One about the proper ſignificancy of Original words and phraſes: Another about Philoſophy: A Third, about Textual *Sermons*: To which may be added a *Specimen* or Example of ſome particular Art or *Science*.